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THE PRONUNCIATION OF  
KASHMIRI





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# THE PRONUNCIATION OF KASHMIRI

KASHMIRI SOUNDS  
HOW TO MAKE THEM  
AND  
HOW TO TRANSCRIBE THEM

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BY

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## PREFACE

MANY students of Kashmiri must have felt confused about the sounds of the language, wondering what exactly the various vowels or consonants were, and whether the sound in one word was the same as a similar sound in another. They must repeatedly have asked themselves, for example, what was the difference between the words for horse, horses, and mare (it is explained on pp. 10, 11, and under *gur*, p. 57), what was the word for 25, or how "you will be" differed from "you were". They must have been bewildered when they heard a man, especially an educated man, pronounce a word in a certain way in conversation, and immediately afterwards assert that it was pronounced quite differently.

This book, it is earnestly hoped, will be a help in solving such difficulties. The number of different forms in the following pages given in phonetic script is about 3,000, and the number of quite distinct words is nearly 1,000. Further, since all the ordinary forms used in declension or conjugation are given, the student should be able to decline nouns, pronouns, and adjectives, and to conjugate verbs.

I would draw attention to several points :—

1. Pronunciation. (a) Words said separately and very slowly are not pronounced in the same way as in a sentence, even when the sentence occurs in deliberate speech. Thus in conversation a man may say *zalyim* learned, but when asked about it he will say, "Oh, it's quite simple, say *aa-lim*, just like this—*zalyim*"; and he has no idea that when he says *zalyim* he is not saying *aalim*. He thinks he always says *aalim*, whereas actually he says *zalyim*. Other examples are *sapnith*, having become, pronounced *sapnith*; and *dith*, having given, *khemə* I shall eat, *reth* month, *kuni* anywhere, *vaṇivə* he will say to you, which are constantly pronounced *dyith*, *kyeth*, *kyeth*, *kyeth*, *kyeth*.

(b) Again the vowel of some syllables changes according to whether it is stressed or unstressed. Thus we have *poz* true, but *apuz* untrue, and *zon*, man, generally pronounced *zun*. The words for the genitive *sund* and *hund* would, if said alone, be *sond* and *hond*.

(c) Finally Urdū words used in Kashmiri have different pronunciations, which vary with the amount of education possessed by the speaker; e.g. *bakhtaavaar* or *bakhtaavar* wealthy. If the reader finds in this book a word written in two different ways, he may assume that both are correct.

2. Texts. The texts are intended for those who have made some slight progress in the study of Kashmiri. For this reason there is no

free translation. An absolute beginner may find it difficult to understand the interlineal translation, which is extremely literal.

3. The so-called infinitive in Kashmiri is really two different words which now have the same form. One is a verbal noun and is declined like a noun; it corresponds to the Latin gerund.

The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb, and it is then a kind of future participle.

Examples : On p. 26, second line from foot, we have *guri hund zyon tē rachun*, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. On p. 28, lines 11 and 13, *darvaazā sheerun tē gudoom banaavun*, may be freely translated as the mending of the door and the making of the rope, but strictly it is "the door requiring to be mended, and the rope requiring to be made", the infinitives being passive participles agreeing with the nouns. For this reason, if we say *raz*, f., instead of *gudoom*, m., the infinitive agreeing with it must be *banaavəṇ*.

In general we may say that when the infin. is accompanied by a noun it is a future partic., and when, further, it is trans. the partic. is passive. Thus *kyā vaati karun? sar tsatun tē bastā vaaləṇ*, what is right to be done? Head to be cut off and skin to be taken off. For the sake of simplicity, I have usually translated it by the active infin., as, "what is it right to do? Head to cut off, and skin to take off."

4. In a number of words I have given *r* as an alternative to *r* (see p. 8). *r* is not heard in Srinagar, but in the villages it takes the place of *r*, whenever *r* is derived from Middle Indian -ṛ-. The following words in the vocabulary illustrate this:—

*broor* cat, *brəṛ* female cat, *garun* carve, *gər* clock, *gur* horse, mare, *hyor hyur*, *hyərkun* upwards, *joorə* pair, *kaarun* boil, *kor* bracelet, *kuur* girl, *laarun* run, *laarun* touch, *oor* there, thither, *parun* read, *shur* boy, *thar* back, *thərkin* backwards, *toor* there, thither, *tsər* sparrow, *tukrə* a bit, piece, *yoor*, *yuur* hither.

5. The pronunciation recorded in this book is actual. It is the pronunciation of three men, Messrs. Triloki Nath Kaul, of H.M. Indian Civil Service, Prithvi Nath Wanchoo, a student of Engineering, and N. N. Dar, of the Architectural Department of the London County Council. They all belong to Srinagar.

6. The Vocabulary includes not only the words which occur in the texts, but also others which came up in conversation.

T. GRAHAME BAILEY.  
20th September, 1937.

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## PART I

### DESCRIPTION OF THE SOUNDS

THE object of the following pages is to describe the sounds of Kashmiri, and to suggest an accurate, but not too elaborate, method of transcription, so that they may be written, typed, printed, and understood without undue difficulty. The system adopted is that of the International Phonetic Association as employed in recent works on African languages.

I do not wish primarily to teach Kashmiri grammar or composition. The chief aim of Part I is to explain the sounds and show how to make them, while the aim of the grammatical paradigms, the texts and the vocabulary, is mainly to illustrate the pronunciation. From these pages a student may ascertain the pronunciation of typical declensions and conjugations, as well as of about two thousand common words and of five passages of connected prose, and may also make some progress in composition and grammar.

Cordial thanks are due to Sir Aurel Stein, Sir George Grierson, and the India Office for permission to use a story from *Hatim's Tales*, by Stein and Grierson, a work which came out in 1923. I have chosen no. viii, the "Tale of a King". Part of it has been omitted, and to make up for this I have inserted an extract from no. xi, the "Song of Forsyth Sahib".

I strongly urge all students of Kashmiri to make constant use of the following works: (1) Grierson's *Kashmiri Manual*, two small volumes, pp. 160 and 211, 1911; (2) Grierson's *Kashmiri Dictionary*, four 4to volumes, 1916-1932, Rs. 120; (3) *Hatim's Tales*, by Stein and Grierson, 613 pp., 1923, £1 10s. Those who wish to take up the study of Kashmiri sounds may add the present monograph which deals specially with the pronunciation.

For grammar and vocabulary Sir George Grierson is our chief authority, and his writings on the language are as interesting as a novel. Sir Aurel Stein's discovery of Hatim the story teller was a great feat. He once generously offered to place old Hatim at my disposal; I have often regretted that it was not possible for me to take advantage of his kind suggestion.



We must answer two questions : What are the sounds, and what is the best way of representing them ? Both consonants and vowels present difficult problems, problems which for the vowels are rendered more difficult by the fact that theory and practice apparently differ from each other.

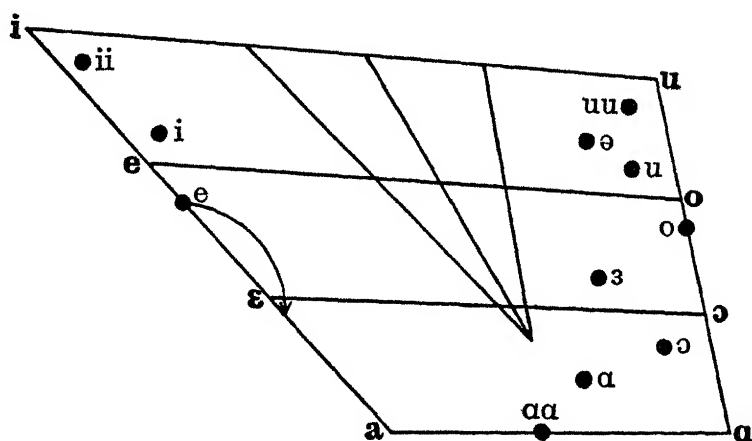
I have endeavoured to dispense as far as possible with diacritical marks and special letters. The only diacritical marks employed are ~ over vowels to show nasalization and a dot in *t*, *d*. The only unusual symbols are *'*, *ṇ*, *o*, *ə*, *z*. For the last of these the sign for the numeral "three" can be used.

Theoretically the vowels are almost bewildering in their number and fine differences. Actually they are not so difficult for English-speaking people as the vowels of French. I could imagine that a Kashmiri, proud of the complicated sound system of his native tongue, might hold that in one or two cases I had obliterated real distinctions. My own ear, however, tells me that for purposes of everyday pronunciation some of these differences are negligible, and well-educated Kashmiris, with whom I have discussed them exhaustively, have agreed with me ; indeed, they would go further and would do away with still more of them. I wish to lay stress on this. I am perfectly aware of the various theoretical distinctions, but where I believe that even Kashmiris could not, apart from context, recognize a supposed difference, I have ignored it.

*Transliteration and Transcription.*—There is a great difference between transliteration and transcription. In transliteration we need a separate sign for every sign used in the original ; in transcription we require one sign for each phoneme (essential sound). Thus in Urdu there are four *z*-letters and three *s*-letters, but the four *z*'s are pronounced alike, and the three *s*'s are pronounced alike ; therefore in phonetic transcription one *z* and one *s* are sufficient. The transcription of Kashmiri vowels requires thirteen signs, including diphthongs. Those used here are *a*, *aa*, *e*, *ə*, *z*, *i*, *ii*, *o*, *o*, *u*, *uu*, and the two diphthongs *ai*, *au*. The double letters, *aa*, *ii*, and *uu*, have been counted as separate signs, because the vowels for which they stand are not the same as *a*, *i*, and *u*.

A long or, sometimes, conventionally long, vowel is indicated, as in African languages, by doubling the vowel sign. In three cases the double vowel differs from the single in quality. The vowels *a*, *i*, *u*, are not found long ; it is therefore possible to employ the double letters *aa*, *ii*, *uu*, for sounds of slightly different quality, as explained below, pp. 3, 4, 9–11, under headings, *aa*, *ii*, *uu*.

DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE  
CARDINAL VOWELS



Diphthongs : *au* is *aa-u*

$ai$  is  $a-i$  where  $a$  is Cardinal 4.

THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH

*a* like Urdu *a* in *kal*, Eng. *u* in "fun", slightly higher than the Eng. vowel. See p. 9, l. 11.

*aa* Urdu *ā* in *bāt*; like Eng. *a* in "psalm, arm". *aa*, though conventionally long, has different lengths according to position. See p. 9, l. 15.

*e*, *ee* like Urdu *e* in *beṭā*, *khet*. Ksh. *e* is sometimes very short, rather like Eng. *e* in “pet”; it is almost *a* in “sat”, when stressed and preceded by *c*, *j*, *sh*, *r*, or *y*. Long *ee* resembles the pure long vowel in the dialectic pronunciation of “lane”, not the south Eng. diphthong *ei*.

when short, is like the first vowel in Eng. "announce, alike"; when long it is almost the south Eng. vowel in Eng. "learn, hurt, world", an unrounded vowel rather low and rather far back, differing from the German rounded front *ö*.

is a higher variety of the same vowel. Some English people use it in words like "learn, hurt, world, church". It is not easy to tell a non-phonetician how to pronounce it, but the following suggestions may be of use:—

(1) Say *a-a-a-a*; go from that to the vowel in "hurt", *ɜ-ɜ-ɜ-ɜ*; then raise the tongue still further to *ə-ə-ə-ə*.

(2) Say the vowel in "school", *oooo*, with lips protruded.

Then, not altering the position of the tongue, draw back the lips and say *oooo*. The resulting vowel will be near *ə*.

(3) Try to say a vowel between *i* in "machine", and *oo* in "school", keeping the lips drawn back. That vowel is near *ə*; the true *ə* is rather lower and nearer *oo*.

In all these attempts the lips must be drawn back.

*ə* differs considerably from German *ü* which is a rounded front vowel.

*ɜ* and *ə* are perhaps the most interesting of Ksh. vowels. I asked Dr. Ida Ward to listen to them. She agreed with me as to their nature, but placed them somewhat further back than I did. I should have put them nearer the centre line. The position she suggested has been shown on the vowel chart. There is probably a certain amount of divergence between different speakers.

*ɜ* and *ə* are not Urdu sounds. In Panjabi a short *ɜ* is the usual pronunciation of unaccented *a* as in *baṇāi*, while a sound between *ɜ* and *ə* occurs conversationally, before a pause, at the end of a strongly accented syllable ending in a consonant; as *kadd'ɜ* "eject", *koɜ* "near", *khālārɜ* "set up". These might be written with *ə*.

*i* Urdu *i* in *jis*; Eng. *i* in "him". See pp. 9, 10.

*ii* Urdu *ī* in *kīl*; not unlike *i* in "machine" (slightly higher). See pp. 9, 10.

*o* Urdu *o*, but with greater variety of length. It resembles the pure *o* heard in northern Eng. "whole"; the southern Eng. vowel is a diphthong.

*ɔ* like Eng. *o* in "top", but rather higher; still more like Italian *ò* in *ciò*, always short; somewhat like Urdu *au* in *tauba*, but shorter. Urdu *au* is like *au* in Eng. "haul". *ɔ* followed by *ī-matra* (written in Dict. as *ō* with short mark over it) is pronounced as unrounded *o*. See p. 12, line 27. Not many words have this sound.

*u* Urdu *u* in *ghus*; Eng. *u* in "pull". See pp. 10, 11.

*uu* Urdu *ū* in *phūl*; higher than Eng. *oo* in "brood"; it is a pure vowel not always long. The Eng. vowel is often a diphthong. See pp. 10, 11.

#### Diphthongs

*ai* closely resembles Eng. *i* in "might"; it does not occur in Urdu.

*au* has some resemblance to Eng. *ow* in "owl"; it does not occur in Urdu. The Eng. sound usually begins with cardinal 4, while the *a* in Ksh. *au* is about 4½.

## THE KASHMIRI VOWELS WITH THEIR URDU EQUIVALENTS

Kash.	Urdu.	Kash.	Urdu.	Kash.	Urdu.
<i>a</i>	<i>a</i>	ɜ, ɜɜ	Not found.	ɔ	<i>au</i> (short).
<i>aa</i>	<i>ā</i>	<i>i</i>	<i>i</i>	<i>u</i>	<i>u</i>
<i>e</i>	<i>e</i>	<i>ii</i>	<i>ī</i>	<i>uu</i>	<i>ū</i>
<i>ee</i>	<i>e</i>	<i>o</i>	<i>o</i>	<i>ai</i>	Not found.
ə, əə	Not found.	<i>oo</i>	<i>o</i>	<i>au</i>	Not found.

## ALTERNATIVE SIGNS

For the benefit of any students who may prefer different signs for certain vowels I suggest the following possible alternatives :—

Vowel.	Alternative.	Vowel.	Alternative.
<i>aa</i>	<i>ā</i>	<i>uu</i>	<i>ū</i>
<i>ee</i>	<i>ē</i>	ɜ	<i>ō</i>
<i>ii</i>	<i>ī</i>	ə	<i>ü</i>
<i>oo</i>	<i>ō</i>	ɔ	<i>ö</i>

There are objections to all these alternatives. Few typewriters have the long marks required for *ā*, *ē*, *ī*, *ō*, *ū*, and to employ them means having to go over the writing afterwards and put them in, whereas the double letters can be written on any typewriter.

The German signs *ō* and *ü* might take the place of ɜ and ə, but they involve diacritical marks ; further, they suggest long vowels, while ɜ is often, and ə nearly always, short ; again, *ō* and *ü* are front vowels, whereas the Ksh. vowels are back ; and, finally, while the German vowels are rounded, ɜ and ə are unrounded. On the typewriter the figure for the numeral three may conveniently be written instead of ɜ.

## MĀTRĀ VOWELS

The so-called *mātrā* vowels are six in number, corresponding to *a*, *e*, *i*, *o*, *u*, and ə or ɜ. Of these *a*, *e*, *o* occur always, and ə sometimes, in a medial position. They are pronounced like ɜ, *e*, *u*, and ə respectively, but when they merely join two syllables they are often omitted, as in *ɜdrun* “to be moist”, where an *a-mātrā* vowel comes between the *d* and the *r*, but is not sounded.

*i-mātrā* and *u-mātrā* are only final, or final followed by a termination beginning with a consonant.

*ü-mātrā* (when final) and *u-mātrā* are not pronounced.

*i-mātrā* has the effect of palatalizing the consonant to which it is attached. This means that the consonant is sounded with an inherent *i* resonance ; the *i* appears to come both before and after the consonant, but is not a separate syllable ; owing to its being a high vowel it

heightens the end of the preceding vowel. Thus *kər'* becomes almost *kəir'* or *k̄ir'*.

The final *mātrā* vowels, then, do not constitute separate syllables. The consonants, to which they are attached, in some cases undergo certain changes; thus *l* may be changed to *j*; but once this change has been effected, the presence of an *u-mātrā* or *ü-mātrā* makes little difference. Theoretically a consonant with an *u-mātrā* vowel is velarized, i.e. it has a *u*-resonance; one with an *ü-mātrā* vowel has an *ü* resonance, and one with no *mātrā* vowel is neutral, i.e. it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only final *mātrā* vowel which is audibly different is *i-mātrā*, and even it is not so with *n* after a long vowel, for *ɲ* and *n'* are practically identical. Examples: *guur* "cowherd" ends in a *u-mātrā* vowel, while the nom. plur., *guur'* ends in *i-mātrā*; but they are monosyllables; they are *guur*, *guur'*, not *guuru*, *guuri*; *guuri* is abl. sing. Similarly *gaaṭul* "clever", and the nom pl. *gaaṭəl'*, have two syllables, but the abl. sing. *gaaṭali* has three. The *-um* in *treyum* "third" (*u-mātrā*) is the same as that in *chum* "is-to-me" and *hukum* "command". *kun məhnyuv oos me kun pakaan* "a single man was walking with me", has two words *kun*, theoretically different, but actually the same. *tul* "was lifted" (*u-mātrā*) is the same as *tul*, imperat., "lift," and *bus* "mouthful" (*u-mātrā*) has the same ending as *chus* "I am".

In the same way final *ü-mātrā* is not sounded: *siir* "brick" (*ü-mātrā*) really rhymes with *piir* "holy man"; the *-im* in *treyim* "third" (fem. with *ü-mātrā*) is the same as *-im* in *dim* "give me".

#### PHONETIC REPRESENTATION OF MĀTRĀ VOWELS

Those which are not pronounced need not be represented. *i-mātrā*, as we have seen, palatalizes the consonants to which it is attached. Almost any sign printed after the consonant would serve; thus one might write *b''*, *b*, *b'*, *b̂*, *b/*, *b)*, *b(*, or *b'*.

The sign chosen should be small, and should not suggest a separate syllable. Phoneticians sometimes employ *y* for it. There are two objections to this; firstly it suggests a separate syllable, and secondly it may sometimes be confused with consonantal *y*. I have, after much thought, adopted the sign *'*, which is found on all typewriters.

Examples.—The nom. plur. of *guur*, cowherd and *necuv*, son, if written with *y*, will appear as *guury*, *necivy*, and will be wrongly pronounced

by ordinary students like the abl. sing. *guuri*, *necivi*, whereas, if written *guur'*, *neciv'*, they are easy to distinguish from *guuri* and *necivi*.

DIAGRAM OF CONSONANTS

	Bi-labial	Labio-dental	Dental	Alveolar	Palato-Alveolar	Re-tracted	Palatal	Velar
Plosive . .	<i>p, b, ph</i>		<i>t, d, th</i>			<i>ʈ, ɖ, ʈh</i>		<i>k, g, kh</i>
Affricate . .				<i>ts, tsh</i>	<i>c, j, ch</i>			
Nasal . .	<i>m</i>			<i>n</i>	<i>ɲ, n'</i>			
Lateral . .				<i>l</i>	<i>l'</i>			
Tapped . .				<i>r</i>		<i>ɽ</i>		
Fricative . .		<i>v</i>		<i>s, z</i>	<i>sh</i>			
Vowel glide . .							<i>y</i>	
Aspirate . .	<i>h, h'</i>							

*b, g, m, n, s, sh, y* are hardly to be distinguished from the corresponding English sounds. *sh* is usually unrounded (i.e. lips not protruded). I have not used a special letter for *sh*; in the subjoined texts the only word in which confusion is possible is *paat-shaah* "king", which might be read as *paa-tshaah*, but is *paat-shaah*. See also the numerals, pp. 18, 19.

*ts* is practically the same as in English; the *t* is alveolar (on the teeth ridge), not dental; it is therefore different from the separate *t* sounds in both Ksh. and U., which are either dental or cerebral. *ts* (*t + s*) occur in Urdu and Hindi, chiefly in Arabic and Sanskrit words, but the *t* and *s* belong to different syllables, and the *t* is dental. Examples: (Sanskrit) *utsav* "feast", *utsuk* "impulse", (Arabic) *atsa'* "to be nine", *atsā* "cause indigestion".

*zh*, pronounced like Eng. *s* in pleasure, is a mere variant of *j*, as in *tsat ajih* or *tsatazhih* "forty". It is always correct to say *j*.

*p* and *k* are as in English, but unaspirated.

*n, l*: *l* is like *l* in "telling", but not like *l* in "tell, school". Immediately before dental *t* and *d* both *n* and *l* are dental, and before *ʈ* and *ɖ* they are retracted. *n* before *k* and *g* is generally velar, like *ng* in "sing", but occasionally, as in *yinkaar* "denial, refusal", it is ordinary *n*, i.e. *yin-kaar*. *l'* is like *li* in "million"; *n'* is almost the same as *ɲ*.

*ɲ*: palatal *n*, very like *ny* in "Bunyan". An ordinary *n* is palatalized when *i-mātrā* is attached to it. The difference between

*ɲ* and *n'*, so far as the actual consonants are concerned, is negligible, though the resonance is not the same. *cɜɜɲ* in *cɜɜɲ begni* "your sister" is in rapid conversation not distinguishable from *cɜɜn'* in *cɜɜn' bɜɜni* "your brothers".

*c*: the same as in Urdu *cal*; rather like Eng. *ch* in "child", but unaspirated and further forward.

*t* and *d* are dental as in Urdu, Italian, and French. They are like Eng. *t* and *d* when followed by voiced *th*, as in "put the book there"; "could the man come".

For cerebral (retracted) *t* and *d* the tongue touches the palate just behind the teeth ridge; they are the same as Urdu *t* and *d*. Eng. *t* and *d* are made on the teeth ridge.

*h*: *h* is nearly as in English; in *kh*, *ch*, *th*, *ph*, *tsh* it is as in English; after a vowel it is slightly sonant, (*h*), but not so sonant as in Urdu; it is not unlike the *h* following the *d* in childhood.

*r* is a single tap against the teeth ridge, like the so-called trilled (actually tapped) *r* often heard after *th* in words like "three, through". When it is derived from Mid. Indian *-ḍ-*, it is replaced in village speech by *ɽ*.

*ɽ* is like a quickly pronounced *d*, but in actual pronunciation it must be immediately preceded by a vowel, which may be very short. From a position just behind that for *d* the tongue strikes the palate at the *d* point of contact or slightly in front of it. *ɽ* is not heard in city speech.

*v* is like Urdu *v*, rather like a faint Eng. *v*; the lower end of the upper teeth touches any part of the inside of the lower lip. Friction is slight. See p. 11, l. 20.

*k*, *c*, *t*, *p*, *ts* are found both aspirated and unaspirated. When final they are always aspirated except when a *mātrā* vowel is attached to them. Thus *dop* (*u-mātrā*) is *dop*; without the *mātrā* vowel it would become *doph*.

The Urdu sounds *f*, *kh*, *g*, as in *fulāna*, *shākh*, *gaugā*, are by most Kashmiris pronounced *ph*, *kh*, *g*; those who know Urdu well tend to say them as in U., i.e. *f* as in "fine", *kh* like *ch* in "loch", and *g*, the voiced form of *kh*.

Other Urdu consonantal sounds are the same as those of Ksh., except that Ksh. does not possess U. *q*, while U. *zh* is in Ksh. an occasional variant of *j* after a vowel; on the other hand, U. has not got Ksh. *ts* or *tsh*.

Ksh. has thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three *mātrā* vowels and also

without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the *i-mātrā* vowel has a really different enunciation. Therefore, while we have in theory 120 consonants, in practice there are only sixty. Further, we may omit *n'* as being the same as *n*, *r*, and *r'* as not heard in the city, and *y'* as being the same as *i*. (*bəzy'* is pronounced *bəzi*.) That leaves fifty-six, which is still a number reached by few other languages.

The vowels number eleven, in addition to two diphthongs.

#### NOTES ON CERTAIN DETAILS OF PRONUNCIATION

*a* : a stressed *a*, followed by *i* in the next syllable, tends towards Cardinal 4, the vowel of the French *madame marche mal*. Examples : *gari* or *garī* "clocks", *kari* "will do", *kapi* "stones". *aa* is sometimes similarly affected, but to a much slighter extent.

*aa* : *aa* has not always the same length. Thus in *paat-shaah* "king" the first *aa* is longer than the second. It is nearly always short when followed by *h*, as in *shaahmaar* "snake", *shaahar* "city", *shaahzaada* "prince".

A final *a* or *ah* in the *Manual* and the *Dictionary* is pronounced *a* ; as *garə* "house", *kotshə* "bags", *vorə* "twice married women", *krakə* "noises".

Final *i* or *ii* : It is often difficult to know whether a final *i* is *i* as in Eng. "sit" or *ii* as in Urdu *tasallī*. The following hints may be helpful.

Final *i* as in "sit" or "happy" occurs in :—

(a) All noun endings written in the *Manual* with *i* or *e* (*i-mātrā* excluded). Final *i* and *e* are pronounced alike. Examples : the abl. *guuri* "cowherd", *maali* "father", *mahnivi* "man", *gaafali* "clever" on p. 29, and all the endings *-e* or *-i* on pp. 30, 31 of the *Manual*.

(b) All adjectival and genitive endings *-e* or *-i* in *Manual*, pp. 33, 35, and the numerals, pp. 36, 37 (*i* followed by *h*, i.e. *-ih*).

(c) *-i*, *-ih*, *-e*, endings of pronouns in *Manual*, pp. 38-41, including *tohi* "to" or "by you", but not *toh'* "you" or *tse* "to" or "by thee".

(d) Verbal endings in *-i* and short *-e*, including the fem. plur. of past partic. often written short *-e*, the 3rd sing. fut. and the inv. ending *-zi*, but not the word *cheh*.

(e) The diphthong *ai*.



Further examples: the abl. infin., as *vaatni* "arriving", *vasni* "descending"; also *ati* "there", *kani* or *kapi* "towards", *kyaazi* "why?", *zi* "that", *yeli* "when", *beyi* "again", *asi* "to" or "by us", *y3h3i* "this very one".

Short final *-ii* occurs in:—

(a) Emphatic pronouns and adverbs, as *b3ii* "I indeed", *suii* "he indeed", *s3ii* "she indeed", *yim3v3ii* "they indeed", *3mis3ii* "to that indeed". These are sometimes heard with *-i*, especially *kunui* "one only", *tyuthui* and *yuthui* thus, *3iith3i* "there".

(b) An *-i* ending when made emphatic is always *-ii*, as *yii* "this very", *ami* "that very" (dat., etc.).

(c) Urdu words ending in *-ī* are generally *-ii*, as *kh3shii* "pleasure", *nookari* "service", *p33pii* (also *p33p'*) "sinner".

*i* and *e* are often pronounced *yi* or *ye*; this insertion of *y* is not necessary except when the *i* or *e* is initial. Examples: *reth*, *ryeth* "month", *jaai* or *jaayi* "place" (dat.). *n* and *l* are sometimes accidentally palatalized by the mere fact of being followed by *i*, as *kuni* or *kyni* "anywhere".

#### *uu*, *u*, FOLLOWED BY A CONSONANT WITH *i-mātrā* OR *ü-mātrā*

We have seen that vowels are more numerous in theory than in practice. In the case of *uu* and *u*, however, practice is more complicated than theory. When they are followed by a consonant with *i-mātrā*, they are pronounced slightly further forward and less rounded than usual; when followed by one with *ü-mātrā*, they are still further forward and less rounded. *u* is more affected than *uu*. The following gives the rule:—

#### PRONUNCIATION OF *uu* AND *u*.

Ordinary pronunciation (masc. sing.).	When followed by consonant with <i>i-mātrā</i> (generally masc. plur.)	Do. <i>ü-mātrā</i> (generally fem. sing.)
<i>uu</i> Urdu <i>ū</i> , Cardinal 8	Slightly further forward and less rounded.	Do., but more so.
<i>u</i> Urdu <i>u</i> , below Cardinal 8.	Half-way between <i>u</i> and <i>ə</i> .	Almost <i>ə</i> .

It is easy to exaggerate the changes of sound just mentioned, and if a student finds it difficult to get the exact sounds, he should pronounce *uu* and *u* in the ordinary manner.

*Rule for uu and u*

The following is a useful and practical rule to summarize the pronunciations of *uu* and *u*. This rule is almost always correct.

Words which have the "ordinary pronunciation" are masc. sing.

Words with the second pronunciation are masc. plur.

Words with the third pronunciation are fem. sing.

It is not necessary to introduce special signs for the second and third pronunciations, for the rule just given covers nearly all cases. Examples: *suuz* "he was sent", *suuz'* "they were sent"; in this the *uu* is further forward than in *suuz*; *sunz* "she was sent", the *uu* still further forward. So with *khuuts* "he feared", *khuuts'* "they feared", *khuuts* "she feared". "Further forward" here means "tending towards *ə*". *vuch* "he was seen", *vuch'* or *vəch'* "they were seen", *vəch* "she was seen".

Short vowels which form a kind of link between a syllable ending in a consonant and another beginning in one, are very often omitted. Thus we hear *khəztrə* "sake", *vaaryaah* "many"; not *khəztrəə*, *vaarayaah*. What is transliterated *ü* in the *Manual* is pronounced *ə* when stressed and *ə* when unstressed.

Final *v*: final *v*, except when palatalized, sounds rather like *-uv*. In phonetic phraseology final *v*, except when palatalized, generally has a *u*-resonance; it is like *u* with friction. It is not exactly *-uv*; it is *v* sounded like *uv*. Thus 2nd plur. imve. "do" or "say" might be written *kəriv*, *kəriu*, *kəriuv*, or *vəniv*, *vəniu*, *vəniuv*; *manoov* "persuaded" and *hoov* "showed" might be written *manoou*, *hoou*; *karahiiv* or *karahiü* may be written for "you would have done". But the final *u* in each case has got *v*-friction.

## TABLE OF VOWELS

comparing the system of romanizing adopted here with that of the *Dictionary* and the *Manual*.

"Dict." and "Manual".	Mine.	Examples of My Spelling.
<i>a</i> (not final).	<i>a</i> ; <i>ə</i> when so pronounced.	<i>baḷan</i> body, <i>bəḷis</i> , dat. of <i>boḷ</i> big.
<i>a</i> (final).	<i>ə</i>	<i>athə</i> hand, <i>garə</i> house.
<i>a-matra</i> .	<i>ə</i>	<i>kənun</i> to sell.
<i>ā</i> .	<i>ə</i> .	<i>əndrə</i> from inside.
<i>ā</i> (in Man. <i>a</i> ).	When stressed, <i>ə</i> . When unstressed, <i>ə</i> .	<i>kər'</i> were done (masc. pl.). <i>karən'</i> to be done (masc. pl.). <i>panən'</i> own (masc. pl.).
<i>ā-matra</i> .	Often omitted, otherwise <i>ə</i> .	<i>əndər'</i> from inside.

<i>ā.</i>	<i>aa.</i>	<i>haavun</i> show.
<i>ē</i> not final.	<i>e, a</i> , according to pronunciation.	<i>guryen</i> to horses, <i>kajakh</i> they (fem. pl.) were ejected by them.
<i>ĕ-matra.</i>	Omitted, or <i>a, e, ə</i> , according to sound.	
<i>-ĕ</i> final.	<i>i.</i>	<i>beyi</i> again, <i>bevi</i> sister.
<i>ĕ</i> with dot under it.	<i>e.</i>	<i>veṭhrun</i> fatten.
<i>ĕ</i> with short mark over it (Man. <i>ĕ</i> with dot under).	<i>yə</i>	<i>syəz</i> straight (fem. sg.).
<i>ē.</i>	<i>ee.</i>	<i>tseer</i> lateness.
<i>i.</i>	<i>i.</i>	<i>dil</i> heart.
<i>i-matra.</i>	<i>i</i> in the consonant itself, not a separate vowel.	<i>əs</i> we, <i>huun</i> dogs.
<i>ī.</i>	<i>ii.</i>	<i>biith</i> they sat.
<i>o.</i>	When stressed, <i>o.</i>	<i>dop</i> was said, <i>dopmut</i> said.
	When unstressed, <i>u.</i>	<i>poz</i> true, <i>apuz</i> untrue.
<i>o-matra.</i>	<i>u.</i>	<i>kun</i> was sold, <i>zul</i> was pared.
<i>ō, ô.</i>	<i>oo.</i>	<i>moor</i> was killed, <i>moolum</i> known.
<i>ō.</i>	<i>o</i>	<i>lōkut</i> small.
<i>ō</i> with dot under.	<i>o</i> (rounded).	<i>gob</i> heavy, <i>voth</i> he got up.
<i>ū.</i>	<i>əə.</i>	<i>həzzir</i> present.
<i>ō</i> with short mark over (Man. <i>ō</i> with dot under).	<i>o</i> (unrounded).	<i>gob</i> heavy (fem.).
<i>u.</i>	<i>u.</i>	<i>vuchun</i> to see, look at.
<i>u-matra.</i>	omitted.	
<i>ū.</i>	<i>uu.</i>	<i>byuuth</i> he sat.
<i>ū</i> short.	When stressed, <i>ə.</i>	<i>ən</i> she was brought.
	When unstressed, <i>ə.</i>	<i>kərməts</i> done (fem.), <i>ənəməts</i> brought (fem.).
<i>ū</i> long.	<i>əə.</i>	<i>təər</i> cold, <i>təəri səət</i> by reason of cold.
<i>ū-matra.</i>	Omitted or <i>ə.</i>	<i>ləjəs tresh</i> thirst attached to him.
<i>au.</i>	<i>au.</i>	<i>gatshau</i> we go.
<i>ai</i> final.	<i>ai.</i>	<i>kolai</i> wife.
<i>ay</i> with vocalic <i>y.</i>		
<i>ai</i> not final.	<i>əə.</i>	<i>əəth</i> eight.

The above is generally correct ; there are sometimes exceptional variations.

#### REVERSE TABLES

The sound *ə* is found in the *Dictionary* and the *Manual* written in the following ways :—

<i>In the "Dict." and "Manual".</i>	<i>Examples Spelt as in this Work.</i>
1. <i>a</i> final.	<i>athə</i> hand, <i>garə</i> hand.

- |    |   |  |
|----|---|--|
| 2. | In the declension of <i>sund</i> and <i>hund</i> of, and of the verbal ending <i>-mut</i> ; e.g. <i>sandis</i> , <i>hanza</i> , <i>-matis</i> . | <i>sandis</i> , <i>hanza</i> , <i>-matis</i> . |
| 3. | <i>a-matra</i> .  | <i>kənun</i> to sell.                          |
| 4. | <i>ā</i> (unstressed); in Man. <i>a</i> .   | <i>karən'</i> to be done, Urdu <i>karne</i> .  |
| 5. | <i>ā-matra</i> .  | <i>əndər'</i> from inside.                     |
| 6. | <i>ū-matra</i> .  | <i>lɜjəs</i> , <i>us ko lagi</i> .             |
| 7. | <i>ü</i> long.  | <i>təəri səət'</i> by reason of cold.          |

My *ɜ* is found printed as follows in the *Dictionary* and the *Manual* :—

- |    |   |  |
|----|---|--|
|    |   | <i>Examples in My Script.</i>  |
| 1. | <i>ū</i> (short and stressed).          | <i>ɜnən</i> she was brought by him.                                  |
| 2. | <i>ā</i> (stressed); in Man. <i>a</i> . | <i>ɜdrun</i> to be moist.  |
| 3. | <i>ɑ</i> .                              | <i>kɜr'</i> they were done.  |
| 4. | <i>ē</i> with short mark over.          | <i>syɜz</i> , Urdu <i>sīdhī</i> ; <i>tyɜth</i> , Urdu <i>karvī</i> . |
| 5. | <i>ō</i> , always long.                 | <i>mɜɜr</i> she was killed.  |
| 6. | <i>ai</i> , not final; always long.     | <i>ɜɜth</i> eight.   |

*o* is the sound of vowels printed in the *Dictionary* and the *Manual* as follows :—

- |    |  |  |
|----|--|--|
| 1. | <i>o</i> (stressed).   | <i>kor</i> was done.                             |
| 2. | <i>ō</i> with dot under it.                                  | <i>voth</i> he got up, <i>gob</i> heavy.         |
| 3. | <i>ö</i> with short mark over; Man. <i>ō</i> with dot under. | <i>gob</i> heavy (fem.); an unrounded <i>o</i> . |
| 4. | <i>ō</i> , <i>ó</i> , always long.                           | <i>moor</i> was killed, <i>moolum</i> known.     |

My *u* is written as follows in the *Dictionary* and the *Manual* :—

- |    |                        |   |
|----|------------------------|---|
| 1. | <i>u</i> .             | <i>tul</i> lift.                                      |
| 2. | <i>o</i> (unstressed). | <i>apuz</i> untrue, ( <i>dop</i> ) <i>mut</i> spoken. |
| 3. | <i>o-matra</i> .       | <i>kun</i> was sold, <i>zul</i> was pared.            |

My *i* is written as follows in the *Dictionary* and the *Manual* :—

- |    |                  |                        |
|----|------------------|------------------------|
| 1. | <i>i</i> .       | <i>dil</i> heart.      |
| 2. | <i>-e</i> final. | <i>guri</i> to a mare. |

My *a* is written as follows in the *Dictionary* and the *Manual* :—

- |    |   |  |
|----|---|--|
| 1. | <i>a</i> .  | <i>dapun</i> say.  |
| 2. | <i>ě</i> . This sometimes varies from a low <i>e</i> as in Eng. <i>ten</i> to <i>a</i> in <i>man</i> or even <i>u</i> in <i>but</i> . | <i>pyath</i> ( <i>pyeth</i> ) upon, <i>karakh</i> ( <i>karekh</i> ), <i>kajakh</i> ( <i>kajekh</i> ) they (fem.), were done, ejected, by them. |

The consonants are almost the same as in the *Dictionary* and the *Manual*. For *v* and *w* I have used only *v*; for the *Manual's* *ch*, *chh*, I have, in agreement with *Hatim's Tales* and the *Dictionary*, used *c*, *ch*.

The Nāgarī script adapted to Kashmiri only partially shows the pronunciation; the deduction of the real sounds requires much study and a considerable effort of memory.

A vowel is nearly always influenced by a following *matra* vowel, and a vowel thus affected is indicated in Nāgarī by a perpendicular line over the preceding consonant. Although its pronunciation varies according to what follows, it is usually written in the one way, and we have not only to learn all the different cases with their varying pronunciations, but to remember them, and finally to use them correctly in actual speech.

Let us take as the first example the vowel *a*, and presume that *k* precedes. If a *matra* vowel follows, this *k* will be written in Nāgarī with a line over it. No less than nine cases arise, and Nāgarī writes this vowel in exactly the same way for all the nine; we will mark it here with an acute accent, *á*. It has, however, at least four different pronunciations (one might even make a fifth). These depend not only on what *matra* vowel follows, but on whether the *á* itself is stressed or unstressed.

	<i>As here, showing pronunciation.</i>	<i>As in the Dict.</i>
1. <i>ká</i> followed by <i>a-matra</i> .	<i>kəm</i>	<i>kəm</i>
2. <i>ká</i> stressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>kəm</i>
3. <i>ká</i> unstressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>kəm</i>
4. <i>ká</i> stressed, fol. by <i>u-matra</i> .	<i>kom</i>	<i>kom</i>
5. <i>ká</i> unstressed, fol. by <i>u-matra</i> .	<i>kum</i>	<i>kom</i>
6. <i>ká</i> stressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>küm</i>
7. <i>ká</i> unstressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>küm</i>
8. <i>ká</i> , stressed, before ordinary <i>i</i> , is sometimes	<i>kəm</i>	<i>kəm</i>
9. <i>ká</i> stressed, before ordinary <i>u</i> , is generally <i>ka</i> , but sometimes	<i>kom</i>	<i>kom</i>

The *ə* in No. 8 occurs regularly when stressed *a* is followed by *-is* in the dat. sing. or *-ilh* in the conjunctive participié.

The *ə* in No. 2 is slightly higher than in No. 6; this is due to the palatalizing of the consonant which follows. See p. 5, foot; 6, top.

Second example : *u-matra* :

1. <i>a-matra</i> bef. ordin. vowel or in closed syll.	<i>kə</i>	<i>ü-matra</i>
2. <i>a-matra</i> bef. <i>u-matra</i>	<i>ku</i>	<i>o-matra</i>
3. <i>a-matra</i> bef. <i>ü-matra</i>	<i>kə</i>	<i>ü-matra</i>
4. <i>a-matra</i> bef. <i>i-matra</i>	<i>kə</i>	<i>ä-matra</i>
5. <i>a-matra</i> after certain letters	<i>ki, ke, kə</i>	<i>ě-matra</i>

The vowel in No. 5 is extremely short : it matters little what we consider its exact sound to be.

## PART II

### GRAMMATICAL FORMS

In teaching Urdu declensions I usually divide nouns into four classes. There are (1) masc. nouns with any ending other than *-ā* or *-a*; (2) masc. nouns ending in *-ā* or *-a*; (3) fem. nouns ending in *-ī*; (4) fem. nouns with any other ending. These correspond to Kashmiri declensions. The following paradigms will show their pronunciation.

FIRST DECLENSION. Masc. nouns not ending in *u-matra*, corresponding to Urdu masc. nouns not ending in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Hand	. <i>athə</i>	<i>athas</i>	<i>athə (athi)</i>	<i>athan (əth')</i>
Year	. <i>vəriḥ</i>	<i>vəries</i>	<i>vəriə</i>	<i>vəriən</i>
A spring	. <i>naag</i>	<i>naagas</i>	<i>naagə</i>	<i>naagan</i>
Prisoner	. <i>kəəd'</i>	<i>kəədīs</i>	<i>kəəd'</i>	<i>kəəd'</i>
Sense	. <i>hoosh</i>	<i>hooshes</i>	<i>hooshi</i>	<i>hooshen</i>
Ram	. <i>kaṭh</i>	<i>kaṭas</i>	<i>kaṭə</i>	<i>kaṭan</i>

	Plur. Nom.	Dat.	Abl. Ag.
Hand	. <i>athə</i>	<i>athan</i>	<i>athau</i>
Year	. <i>vəriḥ</i>	<i>vəriən</i>	<i>vəriau</i>
A spring	. <i>naag</i>	<i>naagan</i>	<i>naagau</i>
Prisoner	. <i>kəəd'</i>	<i>kəədīn</i>	<i>kəədīau</i>
Sense	. <i>hoosh</i>	<i>hooshen</i>	<i>hooshau</i>
Ram	. <i>kaṭh</i>	<i>kaṭan</i>	<i>kaṭau</i>

Endings: *-a* of the Manual is pronounced *ə* in all words. *-au* closely resembles *-ow* in "how".

SECOND DECLENSION. Masc. nouns ending in *u-matra*, corresponding to Urdu masc. nouns in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Throat	. <i>hoṭ</i>	<i>həṭīs</i>	<i>haṭi</i>	<i>həṭ'</i>
Son	. <i>necuv</i>	<i>necivīs</i>	<i>necivi</i>	<i>neciv'</i>
Nest	. <i>ool</i>	<i>əəlīs</i>	<i>aali</i>	<i>əəl'</i>
Child	. <i>shur</i>	<i>shuris</i>	<i>shuri</i>	<i>shur'</i>
Dog	. <i>huun</i>	<i>huunīs</i>	<i>huuni</i>	<i>huun'</i>
Cat	. <i>broor</i>	<i>brəəris</i>	<i>braari</i>	<i>brəə'r'</i>

	Pl. Nom.	Dat.	Abl. Ag.
Throat .	<i>hət'</i>	<i>hatyen</i>	<i>hatyau</i>
Son .	<i>neciv'</i>	<i>necivyen</i>	<i>necivyan</i>
Nest .	<i>ɜɜl'</i>	<i>aalen</i>	<i>aalyau</i>
Child .	<i>shur'</i>	<i>shuryen</i>	<i>shuryau</i>
Dog .	<i>huun'</i>	<i>hoonyen</i>	<i>hoonyau</i>
Cat .	<i>brɜɜr'</i>	<i>braaryen</i>	<i>braaryau</i>

*hət'*, *ɜɜl'*, *shur'*, *huun'* are monosyllables, but *hati*, *aali*, *shuri*, and *huuni* have two syllables. Similarly *neciv'* has two, and *necivi* three syllables. In the village dialect *shur* is *shur* and *broor* is *broor*, fem. *brɜɜr* (see below). The final *v* of *neciv* is very faint.

THIRD DECLENSION. Fem. nouns ending in *ü-matra* or *i-matra*, corresponding to Urdu fem. nouns ending in *ī*.

	Sg. Nom.	Dat. Abl. Ag.
Bit of wood .	<i>hət</i>	<i>haci</i>
Work .	<i>kɜɜm</i>	<i>kaami</i>
Stone .	<i>kɜɜ</i>	<i>kapi</i>
Ring .	<i>vɜɜj</i>	<i>vaaji</i>
Mare .	<i>gur</i>	<i>guri</i>

	Pl. Nom.	Dat.	Abl. Ag.
Bit of wood .	<i>haci</i>	<i>hacen</i>	<i>hacau</i>
Work .	<i>kaami</i>	<i>kaamen</i>	<i>kaamau</i>
Stone .	<i>kapi</i>	<i>kapen</i>	<i>kapau</i>
Ring .	<i>vaaji</i>	<i>vaajen</i>	<i>vaajau</i>
Mare .	<i>guri</i>	<i>guryen</i>	<i>guryau</i>

	Sg. Nom.	Dat. Abl. Ag.
She-cat .	<i>brɜɜr</i>	<i>braari</i>
Theft .	<i>tsuur</i>	<i>tsuuri</i>
Sheep .	<i>gɜɜb</i>	<i>gabi</i>

	Pl. Nom.	Dat.	Abl. Ag.
She-cat .	<i>braari</i>	<i>braaryen</i>	<i>braaryau</i>
Theft .	<i>tsuuri</i>	<i>tsuuryen</i>	<i>tsuuryau</i>
Sheep .	<i>gabi</i>	<i>gabyen</i>	<i>gabyau</i>

The village dialect has *gur*, *brɜɜr*.

FOURTH DECLENSION. Fem. nouns not ending in *ü-* or *i-matra*; corresponding to Urdu fem. nouns not ending in *-ī*.

	Sg. Nom.	Dat. Abl. Ag.
Wing .	<i>pakh</i>	<i>pakhi</i>
Rupee .	<i>ropai</i>	<i>ropyi</i>
Word .	<i>kath</i>	<i>kathi</i>
Sister .	<i>bepi</i>	<i>bepi</i>
Cow .	<i>gaav</i>	<i>gɜɜv</i>

	Pl. Nom.	Dat.	Abl. Ag.
Wing	<i>pakhə</i>	<i>pakhan</i>	<i>pakhau</i>
Rupee	<i>rəpyi</i>	<i>rəpyen</i>	<i>rəpyau</i>
Word	<i>kathə</i>	<i>kathan</i>	<i>kathau</i>
Sister	<i>bəni</i>	<i>bənen</i>	<i>bənau</i>
Cow	<i>gəzv</i>	<i>gəzvən</i>	<i>gəzvau</i>

*rəpai* is sometimes masc. ; dat. *rəpyes*.

Final *-e* and *-i* in Dict. and Man. are pronounced alike.

## ADJECTIVES

	Red.		Mad.		Big.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Sg. N.	<i>vəzul</i>	<i>vəzəj</i>	<i>mot</i>	<i>məts</i>	<i>bođ</i>	<i>bəđ</i>
Dat.	<i>vəzalis</i>	<i>vəzaji</i>	<i>mətis</i>	<i>mətsi</i>	<i>bədis</i>	<i>baji</i>
Abl.	<i>vəzali</i>	<i>vəzaji</i>	<i>mati</i>	<i>mətsi</i>	<i>badi</i>	<i>baji</i>
Ag.	<i>vəzəl'</i>	<i>vəzaji</i>	<i>mət'</i>	<i>mətsi</i>	<i>bəđ'</i>	<i>baji</i>
Pl. N.	<i>vəzəl'</i>	<i>vəzaji</i>	<i>mət'</i>	<i>mətsə</i>	<i>bəđ'</i>	<i>baji</i>
Dat.	<i>vəzalyen</i>	<i>vəzajen</i>	<i>maten</i>	<i>mətsan</i>	<i>bəden</i>	<i>bajen</i>
Abl. Ag.	<i>vəzalyau</i>	<i>vəzajyau</i>	<i>matyau</i>	<i>mətsau</i>	<i>bədyau</i>	<i>bajyau</i>

The *a* in *vəzalis*, etc., is no more than a completion of the *z*. It may be made as short as possible, and may be *a* or *ə* or *ə*. The *y* following *j* may be ignored.

The sign of the genitive, *sund* (*hund*), is declined in the same way.

Sg. N.	<i>sund</i>	fem. <i>sənz</i>	Pl. N. <i>sənd'</i>	fem. <i>sənzə</i>
Dat.	<i>səndis</i>	<i>sənzi</i>	<i>səndyen</i>	<i>sənzən</i>
Abl.	<i>səndi</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzau</i>
Ag.	<i>sənd'</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzau</i>

Infinitives (which end in *-un*), the word *panun* "own", and genitives of proper names (which also end in *-un*) are declined as follows :—

Masc.			Fem.		
Sg. N.	<i>dapun</i>	Pl. <i>dapən'</i>	Sg. <i>dapən</i>	Pl. <i>dappri</i>	
Dat.	<i>dapanis</i>	<i>dapanyen</i>	<i>dappi</i>	<i>dappnen</i>	
Abl.	<i>dapani</i>	<i>dapanyau</i>	<i>dappi</i>	<i>dappau</i>	
Ag.	<i>dapən'</i>	<i>dapanyau</i>	<i>dappi</i>	<i>dappau</i>	

The *a* between *p* and *n* is a very short vowel, which, so long as the *p* is fully sounded, may be ignored ; so with other words of this type.

Similar are the declensions of several other endings : *-uv*, added to nouns to mean "composed of", as *hacuv* "made of wood", *sənuv* "made of gold" ; *-uk*, a genitive ending added to masc. nouns ; *-yum*, the ending for ordinal numbers.



*ḍoyum*, second.

Masc.		Fem.	
Sg. N.	<i>ḍoyum</i>	Pl. <i>ḍoyim'</i>	Sg. <i>ḍoyim</i> Pl. <i>ḍoyimi</i>
Dat.	<i>ḍoyimis</i>	<i>ḍoyimen</i>	<i>ḍoyimi</i> <i>ḍoyimen</i>
Abl.	<i>ḍoyimi</i>	<i>ḍoyimau</i>	<i>ḍoyimi</i> <i>ḍoyimau</i>
Ag.	<i>ḍoyim'</i>	<i>ḍoyimau</i>	<i>ḍoyimi</i> <i>ḍoyimau</i>

The *y* is dropped before *i* when a consonant precedes, as *əṭhyum* "eighth", *əṭhimis*. This makes little practical difference.

*uk* added to first declension nouns.

Masc.		Fem.	
Sg. N.	<i>mulkuk</i>	Pl. <i>mulkək'</i>	Sg. <i>mulkəc</i> Pl. <i>mulkaci</i>
Dat.	<i>mulkakis</i>	<i>mulkakyen</i>	<i>mulkaci</i> <i>mulkacen</i>
Abl.	<i>mulkaki</i>	<i>mulkakya</i>	<i>mulkaci</i> <i>mulkacau</i>
Ag.	<i>mulkək'</i>	<i>mulkakya</i>	<i>mulkaci</i> <i>mulkacau</i>

*uk* added to third declension nouns, pronouns, etc.

Masc.		Fem.	
Sg. N.	<i>gḍapuk</i>	Pl. <i>gḍapnik'</i>	Sg. <i>gḍapic</i> Pl. <i>gḍapici</i>
Dat.	<i>gḍapnikis</i>	<i>gḍapnikyen</i>	<i>gḍapici</i> <i>gḍapicen</i>
Abl.	<i>gḍapniki</i>	<i>gḍapnikya</i>	<i>gḍapici</i> <i>gḍapicau</i>
Ag.	<i>gḍapnik'</i>	<i>gḍapnikya</i>	<i>gḍapici</i> <i>gḍapicau</i>

So *yemyuk* "of this thing", etc., *kunyak* "of something" (from *kēēh*), the *y* being elided before *i*.

#### NUMERALS

1. <i>akh</i>	26. <i>shatruh</i>	51. <i>akvanzaah</i>	76. <i>shisattath</i>
2. <i>zəh</i>	27. <i>satoovuh</i>	52. <i>duvanzaah</i>	77. <i>satasattath</i>
3. <i>trəh</i>	28. <i>ṣṭhoovuh</i>	53. <i>trəvanzaah</i>	78. <i>arsattath</i>
4. <i>toors</i>	29. <i>kuntrəh</i>	54. <i>tsuwanzaah</i>	79. <i>kunshiith</i>
5. <i>pṣṭts</i>	30. <i>trəh</i>	55. <i>pṣṭsvanzaah</i>	80. <i>shiith</i>
6. <i>sheh</i>	31. <i>aktərəh</i>	56. <i>shivanzaah</i>	81. <i>akshiith</i>
7. <i>sath</i>	32. <i>ḍoitrəh</i>	57. <i>satvanzaah</i>	82. <i>ḍoishiith</i>
8. <i>zṣṭh</i>	33. <i>teitrəh</i>	58. <i>arvanzaah</i>	83. <i>treishiith</i>
9. <i>nau</i>	34. <i>tsṣoitrəh</i>	59. <i>kunhṣṣṭh</i>	84. <i>tsṣoishiith</i>
10. <i>dəh</i>	35. <i>pṣṭststrəh</i>	60. <i>sheeth</i>	85. <i>pṣṭts-shiith</i>
11. <i>kaah</i>	36. <i>sheitrəh</i>	61. <i>akahṣṣṭh</i>	86. <i>sheishiith</i>
12. <i>baah</i>	37. <i>sattrəh</i>	62. <i>duhṣṣṭh</i>	87. <i>sat-shiith</i>
13. <i>truvaah</i>	38. <i>aratrəh</i>	63. <i>trəhṣṣṭh</i>	88. <i>arshiith</i>
14. <i>tsṣḍaah</i>	39. <i>kunatzṣṣṭh</i>	64. <i>tsuhṣṣṭh</i>	89. <i>kunnammath</i>
15. <i>pandaah</i>	40. <i>tsatajṣṣṭh</i>	65. <i>pṣṭts-hṣṣṭh</i>	90. <i>nammath</i>
16. <i>shuraah</i>	41. <i>akatzṣṣṭh</i>	66. <i>shiṣṣṭh</i>	91. <i>akanammath</i>
17. <i>sadaah</i>	42. <i>ḍoitrṣṣṭh</i>	67. <i>satahṣṣṭh</i>	92. <i>dunammath</i>
18. <i>ardaah</i>	43. <i>teitrṣṣṭh</i>	68. <i>arahṣṣṭh</i>	93. <i>tronammath</i>
19. <i>kunavuh</i>	44. <i>tsṣoitrṣṣṭh</i>	69. <i>kunsattath</i>	94. <i>tsunammath</i>
20. <i>vuh</i>	45. <i>pṣṭstṣṣṭh</i>	70. <i>sattath</i>	95. <i>pṣṭtsnammath</i>
21. <i>akavuh</i>	46. <i>sheitrṣṣṭh</i>	71. <i>aksattath</i>	96. <i>shinammath</i>
22. <i>zətoovuh</i>	47. <i>sattrṣṣṭh</i>	72. <i>ḍusattath</i>	97. <i>satanammath</i>
23. <i>trovuh</i>	48. <i>aratṣṣṭh</i>	73. <i>trəsattath</i>	98. <i>aranammath</i>
24. <i>tsovuh</i>	49. <i>kunvanzaah</i>	74. <i>tsusattath</i>	99. <i>namaanammath</i>
25. <i>pəntsəh</i>	50. <i>pantsaah</i>	75. <i>pṣṭtsasattath</i>	100. <i>hath</i>

Alternative forms: 32, 42, 82 may begin with *doyi-* instead of *dōi-*; 33, 43 with *teyi-*; 83 with *treyi-*; 34, 44, 84 with *tsōyi-*; 35, 36, 86 with *sheyi-*. The final *h* after a vowel is very faint and is heard only in pause. The hyphen in 65, 85, 87, has been inserted to show the pronunciation.

The short unstressed *a* which may be written in accurate transcription is often not pronounced. This applies to *akavuh* 21, *akatrəh* 31, *akatəzjih* 41, *akahəzəth* 61, *akanammath* 91, etc. The best way of pronouncing is to explode the *k* and omit the following *a*. The same holds of *t* in *satatəzjih* 47, *satatrəh* 37, *satahəzəth* 67, *satasattut* 77, etc. Similarly in *kunavuh* 19, *kunatrəh* 29, *kunatəzjih* 39, *aratəzjih* 48, *pəətsatrəh* 35, *pəətsatəzjih* 45, *pəətsashəiith* 85, etc., the *n*, *r*, and *ts* must be fully pronounced. The following *a* may then be omitted.

#### ORDINALS. (See decl., p. 18)

Ordinals are formed by adding *-yum* to the cardinals, which are sometimes slightly changed.

1st <i>akyum</i> , <i>gəḍəpuk</i>	6th <i>sheyum</i>	11th <i>kəhyum</i>
2nd <i>doyum</i>	7th <i>satyum</i>	12th <i>bəhyum</i>
3rd <i>treyum</i>	8th <i>əəhyum</i>	13th <i>trucəəhyum</i>
4th <i>tsuuryum</i>	9th <i>nəvyum</i>	14th <i>tsəḍəəhyum</i>
5th <i>pəətsyum</i>	10th <i>dəhyum</i>	

16 to 18, and 49 to 58 change *-aah* to *-əəh* before adding *-yum*.

19 to 38, and 59 to 68 are unchanged before *-yum*.

69 to 99 drop the final *h* before adding *-yum*.

39 to 48 change *-əəjih* to *-əəj'* before *-yum*.

In 39 to 48, both cardinal and ordinal, the *j* is sometimes pronounced *zh*.

#### PRONOUNS

Nom.	<i>bə</i> I	<i>əs'</i> we	<i>tsə</i> thou	<i>təh'</i> you
Dat. Abl. Ag.	<i>me</i>	<i>asi</i>	<i>tse</i>	<i>təhi</i>

*myoon* "my", *soon* "our", *coon* or *cyoon* "thy" are declined as follows:—

	Masc.			Fem.	
Sg. N.	<i>soon</i>	Pl. <i>səən'</i>	Sg. <i>səən</i>	Pl. <i>saəni</i>	
Dat.	<i>səənīs</i>	<i>saənyen</i> or <i>saanen</i>	<i>saəni</i>	<i>saənen</i>	
Ab.	<i>saəni</i>	<i>saənyau</i>	<i>saəni</i>	<i>saəpau</i>	
Ag.	<i>səən'</i>	<i>saənyau</i>	<i>saəni</i>	<i>saəpau</i>	

In pronunciation *səzn'* is practically the same as *səzn*, and *saanyau* as *saanyau*. *tuhund* "your" is declined like *sund* on p. 17.

All pronouns of the 3rd person have in the sing. a special form for use with inanimate things. It is here called neuter.

(1) He, she, that.

	Nom.	Gen.	Dat.	Abl.	Agent.
Sg. Masc.	<i>su</i>	<i>təm'sund</i> or <i>tasund</i>	<i>təmis</i>	<i>təmi</i>	<i>təm'</i>
Fem.	<i>sə</i>	"	"	"	<i>təmi</i>
Neut.	<i>tih</i>	<i>təmyuk</i>	<i>təth</i>	<i>təmi, tau</i>	<i>təm'</i>
Pl.	<i>tim</i> (fem. <i>timə</i> )	<i>timanhund</i> or <i>tihund</i>	<i>timan</i>	<i>timau</i>	<i>timau</i>

(2) He, she, that.

Sg. Masc.	none	<i>əm'sund</i>	<i>əmis</i>	<i>əmi, avə</i>	<i>əm'</i>
Fem.	"	"	"	" "	<i>əmi</i>
Neut.	none	<i>əmyuk</i>	<i>əth</i>	" "	<i>əmi</i>
Pl.	<i>am</i> (fem. <i>amə</i> )	<i>amanhund</i>	<i>aman</i>	<i>amau</i>	<i>amau</i>

(3) He, she, that.

Sg. Masc.	<i>hu</i>	<i>hum'sund</i>	<i>humis</i>	<i>humi</i>	<i>hum'</i>
Fem.	<i>hə</i>	"	"	"	<i>humi</i>
Neut.	<i>hu</i>	<i>humyuk</i>	<i>huth</i>	"	<i>hum'</i>
Pl.	<i>hum</i> (fem. <i>humə</i> )	<i>humanhund</i>	<i>human</i>	<i>humau</i>	<i>humau</i>

(4) This.

Sg.	<i>yih</i>	<i>yem'sund</i>	<i>yemis</i>	<i>yemi</i>	<i>yem'</i> (fem. <i>yemi</i> )
Neut.	"	<i>yemyuk</i>	<i>yeth</i>	"	<i>yem'</i>
Pl.	<i>yim</i> (fem. <i>yimə</i> )	<i>yimanhund</i> , <i>yihund</i> , <i>yuhund</i>	<i>yiman</i>	<i>yimau</i>	<i>yimau</i>

A village form of this pronoun has oblique *nəm'sund*, *nəmis*, *nəmi*, etc., with fem. sing. nom. *nəh*, and neut. sing. dat. *nəth*.

(5) *yus* "who" (relative), fem. *yossa*, is declined in the same way as *yih* "this", all the forms being the same except the nom. sing. masc. and fem.

(6) *kus*, who?

	Nom.	Gen.	Dat.	Abl.	Agent
Sg. Masc.	<i>kus</i>	<i>kəm'sund</i>	<i>kəmis</i>	<i>kəmi</i>	<i>kəm'</i>
Fem.	<i>kəssə</i>	"	"	"	<i>kəmi</i>
Neut.	<i>kyaah</i>	<i>kamyuk</i>	<i>kəth</i>	<i>kəmi</i>	<i>kəm'</i>
Pl.	<i>kam</i> (fem. <i>kamə</i> )	<i>kamanhund</i>	<i>kaman</i>	<i>kamau</i>	<i>kamau</i>

*kāāh* "some one, any one", masc. and fem. the same.

	Masc. Fem.	Neut.	Masc. Fem., Neut
Sg. N.	<i>kāāh</i>	<i>kēēh, kēētshaah</i>	Pl. <i>kēēh, kēētshaah</i>
Dat.	<i>kāāsi</i>	<i>kuni</i>	<i>kēētsan</i>
Abl. Ag.	<i>kāāsi</i>	<i>kuni</i>	<i>kēētsau</i>

## VERBS

Present, I am, etc.

Person	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>bə chus</i>	<i>bə ches</i>	<i>əs' chih</i>	<i>əs' cheh</i>
2.	<i>tsə chukh</i>	<i>tsə chekh</i>	<i>toh' chivə</i>	<i>toh' chavə</i>
3.	<i>su chuh</i>	<i>sə chch</i>	<i>tim chih</i>	<i>timə cheh</i>

The final *h* of the sing. pronouns is pronounced only in pause.

Past, I was, etc.

Person.	Masc.	Fem.	Masc.	Fem.
1.	<i>bə oosus</i>	<i>bə əsəs</i>	<i>əs' əs'</i>	<i>əs' aasə</i>
2.	<i>tsə oosukh</i>	<i>tsə əsəkh</i>	<i>toh' əs'və</i>	<i>toh' aasvə</i>
3.	<i>su oos</i>	<i>sə əs</i>	<i>tim əs'</i>	<i>timə aasə</i>

Future, I shall be, etc.

Person.	Masc. Common or Fem.	Masc. or Fem.
1.	<i>bə aasə</i>	<i>əs' aasau</i>
2.	<i>tsə aasakh</i>	<i>toh' əsiuv</i>
3.	<i>su (sə) aasi</i>	<i>tim (timə) aasan</i>

For the very slight difference between the *aa* of *aasə* and the *aa* of *aasi* and for the much greater difference between the *a* of *karə* "I will do" and *kari* "he will do", see p. 9, l. 11.

The ending *-iuv* in *əsiuv* is practically one syllable. It might be written *əsiṽ* with the understanding that the *v* is of the *u* type.

*Imperative and Precative*

Be thou, may he be, etc.

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
2.	<i>tsə aas</i>	<i>toh' əsiuv</i>
3.	<i>su (sə) aasin</i>	<i>tim (timə) aasin</i>

*Past Conditional*

(If) I had been ; I should have been (if)

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
1.	<i>bə aasahəə</i>	<i>əs' aasahəəv</i>
2.	<i>tsə aasahəəkh</i>	<i>toh' əs'həiv</i>
3.	<i>su (sə) aasihe</i>	<i>tim (timə) aasahəən</i>

*Past.*

I went, etc.

Masc.	Fem.	Masc.	Fem.
<i>bə pokus</i>	<i>pəcəs</i>	<i>pək'</i>	<i>paci</i>
<i>tsə pokukh</i>	<i>pəcəkh</i>	<i>pək'və</i>	<i>pacvə</i>
<i>su pok</i>	<i>sə pəc</i>	<i>pək'</i>	<i>paci</i>

I fled

<i>tsolus</i>	<i>tsəjəs</i>	<i>tsəl'</i>	<i>tsaji</i>
<i>tsolukh</i>	<i>tsəjəkh</i>	<i>tsəl'və</i>	<i>tsajvə</i>
<i>tsol</i>	<i>tsəj</i>	<i>tsəl'</i>	<i>tsaji</i>

*vuchun* "to look, look at, see" *karun* "do"; *anun* "bring";  
*maarun* "kill".

For variations in the *u* of *vuchun* see Note on *uu*, *u*, pp. 10, 11.

Infinitive: *vuchun*.

Fut. pass. partcp.: *vuchun*, masc. sing.; plur. *vuchən'*; fem. sing. *vəchən*; plur. *vəchəpi*.

*vuchanii* "it is to be seen"; so for other verbs.

*vuchith* (*vəchith*) "having seen", *kəriith* "done", *ənith* "brought"; *məzriith* "killed".

*vuch'* *vuch'*, *vəch'* *vəch'* "having seen repeatedly", *kər'* *kər'* "done", *əp'* *əp'* "brought", *məzr'* *məzr'* "killed".

*Past Participles*

Masc. sing.	<i>vuch</i> , seen	<i>kor</i> , done	<i>on</i> , brought	<i>moor</i> , killed
„ pl.	<i>vuch'</i> ( <i>vəch'</i> )	<i>kər'</i>	<i>əp'</i>	<i>məzr'</i>
Fem. sing.	<i>vəch</i>	<i>kər</i>	<i>əp</i>	<i>məzr</i>
„ pl.	<i>vəchi</i>	<i>kari</i>	<i>əpi</i>	<i>maari</i>

For fem. pl. *vəchi* we should have expected *vuchi*; *vuchi*, however, means "twisted", from *vuthun* "twist", and Kashmiris appear to distinguish unconsciously between the two.

Masc. sing.	<i>vuth</i> , twisted	<i>phut</i> , burst
„ plur.	<i>vuth'</i>	<i>phut'</i>
Fem. sing.	<i>vəth</i>	<i>phə</i>
„ plur.	<i>vuchi</i>	<i>phuci</i>

The *u* in *vuthun* "twist" and *phutun* "burst" does not tend towards *ə* so much as the *u* of *vuchun* "look".

*Nouns of Agency*

Masc. sing.	<i>vuchavun</i>	<i>vuchanvool</i>	<i>anavun</i>	<i>ananvool</i>
„ plur.	<i>vuchavən'</i>	<i>vuchanvəzəl'</i>	<i>anavən'</i>	<i>ananvəzəl'</i>
Fem. sing.	<i>vəchavəp</i>	<i>vəchanvəzəj</i>	<i>anavəp</i>	<i>ananvəzəj</i>
plur.	<i>vəchavəpi</i>	<i>vəchanvəzəji</i>	<i>anavəpi</i>	<i>ananvəzəji</i>

The *u* in *vuchavən'*, *vuchanvəzəl'* tends towards *ə*.

seen	done	brought	killed	risen
<i>vuchmut</i>	<i>kormut</i>	<i>onmut</i>	<i>moormut</i>	<i>khotmut</i>
<i>vuchmət'</i>	<i>kərmət'</i>	<i>ənmət'</i>	<i>məzərmət'</i>	<i>khətmət'</i>
<i>vəchməts</i>	<i>kərməts</i>	<i>əpməts</i>	<i>məzərməts</i>	<i>khətməts</i>
<i>vəchimətsə</i>	<i>karimətsə</i>	<i>əpimətsə</i>	<i>maərimətsə</i>	<i>khətsəmətsə</i>

The *u* in *vuchmət'* tends towards *ə*.

#### Future and Present Subjunctive

<i>vuchə</i>	<i>karə</i>	<i>anə</i>	<i>maərə</i>
<i>vuchakh</i>	<i>karakh</i>	<i>anakh</i>	<i>maarakh</i>
<i>vuchi</i>	<i>kari</i>	<i>ani</i>	<i>maari</i>
<i>vuchau</i>	<i>karau</i>	<i>anau</i>	<i>maarau</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzəriuv</i>
<i>vuchan</i>	<i>karan</i>	<i>anan</i>	<i>maaran</i>

#### Imperative, Precative

<i>vuch</i>	<i>kar</i>	<i>an</i>	<i>maar</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzərin</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzəriuv</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzərin</i>
<i>vuchtə</i>	<i>kartə</i>	<i>antə</i>	<i>maartə</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzə'rtan</i>
<i>vuch'tau</i>	<i>kə'rtau</i>	<i>əp'tau</i>	<i>məzə'rtau</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzə'rtan</i>
<i>vuch'zi</i>	<i>kə'zi</i>	<i>əp'zi</i>	<i>məzə'zi</i>
<i>vuch'zihe</i>	<i>kə'zihe</i>	<i>əp'zihe</i>	<i>məzə'zihe</i>

#### Past Conditional

<i>vuchahəz</i>	<i>karahəz</i>	<i>anahəz</i>	<i>maarahəz</i>
<i>vuchahəzkh</i>	<i>karahəzkh</i>	<i>anahəzkh</i>	<i>maarahəzkh</i>
<i>vuchihe</i>	<i>karihe</i>	<i>anihe</i>	<i>maarihe</i>
<i>vuchahəzv</i>	<i>karahəzv</i>	<i>anahəzv</i>	<i>maarahəzv</i>
<i>vuch'hiiv</i>	<i>kə'hiiv</i>	<i>əp'hiiv</i>	<i>məzə'hiiv</i>
<i>vuchahəzn</i>	<i>karahəzn</i>	<i>anahəzn</i>	<i>maarahəzn</i>

The vowel *a* in the middle syllable of the above words is almost inaudible.

Past Tenses. These are best understood by a reference to Urdu.  
Past tense.

<i>me vuch,</i>	<i>maĩ ne dekhū</i>	<i>kor</i>	<i>on</i>	<i>moor</i>
<i>me vəch,</i>	<i>maĩ ne dekhī</i>	<i>kər</i>	<i>əp</i>	<i>məzər</i>
<i>me vuch',</i>	<i>maĩ ne dekhē</i>	<i>kər'</i>	<i>əp', ən'</i>	<i>məzər'</i>
<i>me vəchi,</i>	<i>maĩ ne dekhī</i>	<i>kari</i>	<i>əpi</i>	<i>maari</i>

For "they were brought" (masc.) it is immaterial whether we write *ən'* or *ɛn'*, for a palatalized *n* as in *ən'* hardly differs from a palatal *n* itself palatalized.

The Past tense with suffixes.

*dekhā-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.*

*vuchum, vuchuth, vuchun, vuchvə, vuchukh.*

*korum, koruth, korun, korvə, korukh.*

*onum, onuth, onun, onvə, onukh.*

*moorum, mooruth, moorun, moorvə, moorukh.*

*dekhī-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.*

*vəchəm, vəchəth, vəchan, vəchvə, vəchəkh.*

*kəram, kərəth, kəran, kərvə, kərəkh.*

*ɛpəm, ɛpəth, ɛpən, ɛpvə, ɛpəkh.*

*məram, mərəth, məran, mərvə, mərəkh.*

*dekhe-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.*

*vuchim, vuchiṭh, vuchin, vuch'və, vuchikh.*

*kərim, kəriṭh, kərin, kər'və, kərikh.*

*ɛpim, ɛpiṭh, ɛpin, ɛp'və, ɛpikh.*

*mərim, məriṭh, mərin, mər'və, mərikh.*

*dekhī-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.*

*vuchem, vucheth, vuchen, vuchivə, vuchekh.*

*kərem or kəryem (so throughout), kareth, karen, karivə, karekh.*

*apem, apeth, apen, apivə, apekh.*

*maarem, maareth, maaren, maarivə, maarekh (or with y, as kəryem).*

Note that in these words the *e* in the second syllable is almost like English *u* in "hut", tending sometimes towards *a* in "hat".

*dekhā-māi-ne, -tum-ne.*

*vuchyoom, vuchyoovə.*

*karyoom, karyoovə.*

*anyoom, anyoovə.*

*maaryoom, maaryoovə.*

*dekhī-māi-ne, -tum-ne.*

*vəchyeyem, vəchyeyvə.*

*karyeyem, karyeyvə.*

*apeyem, apeyvə.*

*maaryeyem, maaryeyvə.*

*dekhe-māi-ne, -tum-ne.*

*vuchyeem, vuchyeevə.*

*karyeem, karyeevə.*

*anyeem, anyeevə.*

*maaryeem, maaryeevə.*

*dekhī-māi-ne, etc., the same as dekhī-māi-ne.*

## PART III

### KASHMIRI TEXTS

#### THE STOLEN MARE

1. *gaamas 3kis manz oos roozaan akh gruustaa (z3miindaar),*  
 village one in was living one farmer-one farmer,  
*3mis3i 33s' z3 gur' t3 akh gur, yim zan se3haa*  
 to-him-indeed were two horses and one mare, which as-if very  
*k3amtii 33sis. ath gaamas andar 33s' se3haa gur'-tsuur*  
 costly were-to-him. that village in were many horse-thieves  
*sapdaan; yi z33nith roth 3mis, ami khayaala-kin shekh*  
 becoming; this knowing rose to-him that thought-from doubt  
*zi my33n' gur' ma-t3 nitan tsuuri. ami gaamaci baraadrui manz*  
 that my horses not they-may-take theft-in. That village's brotherhood in  
*oos yi maan3n3 yivaan akh raaz3 shekh3, zaah oos n3 yi*  
 was he acknowledged coming one rich man, ever was not he  
*k33si-hund g3nzraan n3 oosus k33si-hund azarun; prath*  
 anyone's watching nor was-to-him anyone's jealousy: every  
*d3h3 oos yi gatshaan pan3n' gur' hyeth 3kis jangalas manz.*  
 day was he going own horses taking one jungle in.

2. *aki d3h3 z3 tsoor m3il gari niirith samkhyis z3n'*  
 One day two four miles house-from going-out met-him men  
*joraa. yim3v3ii prutshas panun soorui haal, khaaskar*  
 a-pair. By-them-indeed was-asked-to-him own all story, especially  
*3kis guri-hund, yoss3 ti s33t' 33s3s; shaam-vakht3 yeli zyun*  
 one mare's, which him with was-to-him; evening-time when wood  
*ts3tith m3klyau, 3m' hy3c n3 akh gur l3bth3ii;*  
 cutting he-finished, by-him could not one mare find-indeed;  
*se3haa vakhath korun saraf, magari kuni lobun*  
 much time was-made-by-him spent, but anywhere was-found-by-him  
*n3 guri-hund pai.*  
 not mare's trace.

3. *se3haas kaalas s333cith, pyoos timan d3n zanyen-hund*  
 much time thinking, fell-to-him them two men's



*yaad ; panən' dīlan vonnas zi yiməvəii*  
 remembrance;own heart-by was-said-by-it-to-him that by-them-indeed

*aasi yi gur nīməts ; aphsuus kəriṭh aau baakii*  
 will-be this mare taken ; regret making he-came remaining

*gur' hyeth vaapas panun garə : pəhər ək' draau beyi*  
 horses taking, back own house (to) : in-watch one he-went-out again

*apigəṭi manz panən gur tsaandəni, magar kuni aayes*  
 darkness in own mare to-see, but anywhere she-came-to-him

*nə athi ; kooci kooci phiirith voot əkis saraai nish ;*  
 not to-hand ; in-lane in-lane wandering he-arrived one serai near ;

*ati vuchin naaras ənd'-ənd' səṭhaa musaaphir, yim*  
 there were-seen-by-him fire round many travellers, who

*zan panənyen guryen-hund haal əs's' vanaan. ək' zən'*  
 as-it-were own horses' story were telling. By-one man

*von zi myoon gur chu əṭṭhə-vuhur ; prath vərii chus əmis guris*  
 was-said that my horse is eight-year ; every year I-am to-this horse

*trei phiri naal laganaavaan ; zaa chu nə yi langaan yaa path*  
 three times shoes attaching ; ever is not it going-lame or behind

*roozaan ; yeli-yeli kaami-hund zoor chu aasaan, yi chu səṭhaa kəəm*  
 remaining ; whenever work-of press is being, it is much work

*divaan.*

giving.

4. *byaakh zon voth panənyen guryen-hund giṭh gyevani.*

Another man rose own horses' song to-sing.

*taməək' daam daam cevaan bəran ənd'-ənd' səəri*  
 Tobacco puff puff smoking was-filled-by-him round whole

*jaai dəhi səət' yutaamat kāāh kəəsi aau nə booznə.*  
 place smoke with to-such-extent-that anyone to-anyone came not seen.

*əm' hyut panəni safruk pai tə patə vanun.*

By-him was-begun own journeys sign and trace to-tell.

5. *yi soorui buuzith, draau yi gruust ami saraai manzə*

This all hearing, went-out this farmer that serai from-in

*vaapas. panəpi guri-hund zyon tə rachun pyoos yaad.*

back. Own mare's birth and rearing fell-to-him memory.

*pakaan pakaan voot yi ekis zhompri manz ; ati vuchun*  
 Going going arrived he one hut in ; there was-seen-by-him  
*akh budā ; amisaii vonun ami rāts-hund soorui*  
 one old-man ; to-him-indeed was-said-by-him that night's all  
*yi-kēētshaa m' buuzmut oos. budan dyutnas sethaa*  
 whatever by-him heard was. By-old-man was-given-to-him much  
*dilaas madaar. ati tamāk' daamaa ceth draau*  
 comfort consolation. There tobacco a-puff having-smoked he-went-out  
*garā vaapas. tēri sāt' athā tēryeeis.*  
 to-house back. Cold with hands got-cold-to-him.

6. *vat'-vat' yim luuk pakaan ās', sārī vuchin*  
 On-the-way what people walking were, all were-seen-by-him  
*khosh. m' zoon zi "yi khoshii tā gamgiinii che*  
 happy. by-him was-considered that "this happiness and sadness are  
*yinsaan-sāndi khātrā dunyaahas manz Bagvaanan (Khālikan)*  
 for-man's sake world in by-God (Creator)  
*thāzmāts". Yuthuii gari nish nāzlikh voot ; panān kuur*  
 placed ". Thus-indeed house near near he-arrived, own girl  
*vāchan dooraan ; ami-sāndis buthis pyeth vuchun*  
 was-seen-by-him running ; her face on was-seen-by-him  
*rang-tā-roogan āamut.*  
 colour-and-polish (= delight) come.

7. *yi āi tiits khosh gāzmāts panān rāvmāts gur vuchith zi*  
 She came so happy become own lost mare having-seen that  
*māzlis hyokun nā akh lafaz venith. sethaayi kāl path hyotun*  
 to-father could not one word say. Much time after she-began  
*vanun "kaak ! āsi lāb gur". āmis āau yuut joosh*  
 to-say "Father ! by-us found mare ". To-him came such enthusiasm  
*baḍi ditsen krāk, yutāamat āndyen sameyi luuk ;*  
 great were-given-by-him noises, so-far-that round gathered people ;  
*saarini baaseu yi chu mot. āmis nā kāsī-hund parvaayi gau, nā*  
 to-all it-seemed he is mad. to-him not anyone's care went, not  
*buuzun yuhund vanun, nā boozen yihānzā*  
 was-heard-by-him their speaking, not heard-by-him their  
*kāthā.*  
 words.

8. *koori vonnas "kaakh! yim chi thathə*

By-girl was-said-by-her-to-him "Father! They are mocking *karaan.*" *dənavai tsəl' ami sadki pyethə tə aai gaamas kun.* making." Both fled that road from-on and came village towards.

*guri yeli panun məzlikə-sənzə kathə booza, ami ti hyetsə*  
By-mare when own owner's words were-heard, by-it too were-begun

*latə dipi; raz tsəpith darvaazə phutroovun, tə əmis*  
kicks to-be-given; rope having-broken door was-burst and him  
*nish vəzts. dənavaii gəzi səthaa khəsh, magar gruustis kyits*  
near arrived. Both became very happy, but farmer for

*ruuz əkis dən dohan-həndi-khəztrə kəzm. magar darvaazə sheerun*  
remained one two days'-sake work. But door mending  
*tə gudoom banaavun (raz banaavən) baasyoos nə tyvut nəkhsaan.*  
and rope making (rope making) seemed-to-him not so-much loss.

### *Paat-shaahə sənz Kath*

#### THE STORY OF THE KING

##### *Hatim's Tales, p. 171*

1. *paat-shaa oos; dapaan vəstaad sui paat-shaa oos neeraan*

A-king was; saying the-teacher, that-very king was going-out  
*prath dōho əth' zuunaḍabi pyath; əth' oos pyethkayni ool jaanaavaaran*  
every day that roof-room upon; to-it was on-top nest birds

*hund; yim əzs' prath-dōho yihənz boolbəzsh boozaan; yim əzs'*  
of; they were every day their chirping hearing; they were

*paat-shaa sənd' bəzts zə səthaa khəsh gatshaan; dōhə aki*  
king of family-members two very pleased becoming; day one

*boolbəzsh ati əzsənə kəh gatshaan; dōp ami paat-shaabaayni paat-*  
chirping there wasn't any going; was-said that queen-by king-

*shaahas "az koonə che gatshaan boolbəzsh?" vuchukh*

to "to-day why-not is going chirping?" was-looked-by-them  
*ath əzlis; əth' manz baci zə muumət'. vəzlikh*  
that nest-to; that-indeed in young-ones two dead. They-were-lowered-

*bən; səthaa phyuur yiman paat-shaa səndyen dən*  
by-them down; much grieved to-these king of two

*baatsan* ;                      *zənikh*                      *vəziir gaatəl' gaatəl'* ;  
family-members were-brought-by-them viziers clever clever ;

*dophakh*                      “ *nəman vuch'tav kyaa chu goomut ?* ”  
was-said-by-them-to-them “ to-them please-look what is gone ? ”

*vuch'hakh*                      *yiman rootmut kund hətis* ;  
were-seen-by-them-to-them to-them was-seized thorn to-throat ;

*daanaa vəziiran-sk'*                      *dopnakh*                      “ *yi che yiman*  
wise vizier-one-by was-said-by-him-to-them “ this is to-them

*panəp məzj muuməts* ; *əm'* *naran kərməts byaakh vərəz* ;  
own mother dead ; by-that male was-made second second-wife ;

*ami chunakh dyutmut aampə kani kund* ;                      *amii*  
by-her is-by-her-to-them given feeding during thorn ; by-that-indeed  
*chi yim muumət'* ” ; *paat-shaa vanaan paat-shaabaayi* “ *bəii marai*  
are they dead ” ; king saying to-queen “ I-indeed die-if  
*tsə kər'zi nə kuni* ” . *paat-shaabaayi vanaan paat-shaahas*  
thou shouldst-make not at-all ” . Queen saying to-king

“ *bəii marai tsə kər'zi nə kuni* ” . *kor yimau drii kasam paanvəzj* ;  
“ I-indeed, etc.” Was-made by-them vow oath mutually ;

*yi kyaazi korukh drii kasam ? dopukh* “ *asi chi*  
this why was-made-by-them vow oath ? Was-said-by-them “ to-us are  
*gabar zə* ; *timan kyaa kari vərməzj yau mool yii ?* ”  
sons two ; to-them what will do stepmother or father this-indeed ? ”

2. *kəh kaalaa gau, paat-shaabaayi məyi* ; *paat-shaa kuni*  
Some time went ; queen died ; king at-all  
*karaan chunə* ; *tikyaazi paanvəzj oosukh dəyau baatsau*  
making is-not ; because mutually was-by-them two family-members-by  
*drii kasam kormut. vaaryaah kaalaa gau* ; *aai vəziir* ;  
vow oath made. Long time went ; came vazirs ;

*dopukh paat-shaahas* “ *paatshaaham, nyethər gatshi karun* ”  
was-said-by-them king-to “ my-king, marriage is-proper to-do ”

*vaaryaah kaal kəh boozaan chukhnə* :                      *korhas*  
long time anything hearing is-not-to-them : was-made-by-them-

*zoor vəziirau, korun neethər.*  
to-him force by-vazirs ; was-made-by-him marriage.

3. *yim paat-shaazaada zə 33s'*; *tim 33s' paraan sabakh.*  
 These princes two were; they were reading lesson.

*Dohə aki paatshaabaayi sapəz timan pyaṭh khafə*; *paatshaah*  
 On-day one the-queen became them upon angry; the-king

*chus dapaan "ti kyaa gooi"* *Dopnas*  
 is-to-her saying "that what happened-to-thee?" Was-said-by-her-to-

*"godə dim tihənə vəzlinji zə, adə mutsrai bar."*  
 him "first give-to-me their hearts two, then I-will-open-to-thee door."

4. *dyutun hukum vəziiran.* *tim 33s' paraan*  
 Was-given-by-him order to-vazirs. They were reading  
*sabakh tsaathaal*; *dopnakh* "maarvaatlan"  
 lesson in-school. was-said-by-him-to-them "to-executioners

*kəryuukh havaalə*; *timai maaranakh.*" *voot vəziir*  
 make-them in-custody; they-indeed will-kill them." arrived vaziir  
*yiman paatshaazaadan nishin*; *sethaa goos yinsaaph*;  
 these princes near; much happened-to-him pity;

*dopnakh* "vəsiuv bən tsaathaalə, tsəliuv yemi"  
 was-said-by-him-to-them "descend down from-the-school, flee this  
*shaahrə*"; *tim tsəl*; *vəziiran kər kəzm*; *dopun*  
 city-from"; they fled; by-vazir was-done a-work; was-said-by-him

*maarvaatlan* "məryuukh huun' zə"; *məzrikk*  
 to-executioners "kill-for-them dogs two"; were-killed-by-them  
*huun' zə, kajakh yiman vəzlinji zə*; *lazakh*  
 dogs two, were-extracted-by-them to-them hearts two; were-put-by-

*təkis*; *gzi heth paatshaabaayi*; *dophas*  
 them to-a-tray; they-went taking-(them) to-queen; was-said-by-

"*apai nəmə shaahzaadan hənə vəzlinji zə*;  
 them-to-her "are-brought-to-thee these princes of hearts two;  
*thaav darcaazə tə raṭh.*" *thovnakh darcaazə*,  
 open door and seize." Was-opened-by-her-for-them door;

*racyen yimə vəzlinji zə*; *dophas* "yimə"  
 were-seized-by-her these hearts two; was-said-by-them-to-her "these

*chei timan dən hənə*"; *byuuth ət' paat-shaah paat-shəzhii*  
 are-to-thee them two of"; sat there the-king sovereignty

*karni.*  
 for-doing.

5. *yim bəzi baarən' zə vət' beyis paat-shaahas əkis*  
 these brothers brethren two arrived another king one  
*nish. Dopnakh paat-shaahan "toḥ' chivə shaahzaadə*  
 near. Was-said-by-him-to-them by-the-king "you are princes to-  
*me yivaan booznə; toḥ' vən'tau toḥ' kyithpəzəṭṭ' chivə yoor*  
 me coming considered; you say-please you how are here  
*leg'mət'; kyaa sabab chu?" timau dophas yi*  
 arrived? What cause is?" by-them was-said-by-them-to-him this  
*panun gudurun; dopnakh "bihiuv me nish*  
 their-own happening; was-said-by-him-to-them "sit me near  
*nookar"; biṭṭh' nookar; əmis əs' paatshaahas prəən'*  
 as-servants" they-sat as-servants; to-that were to-the-king old  
*golaam zə; yim zə ti biṭṭh'; gəi tsoor; tson zanyen*  
 slaves two; these two also sat; became four; to-the-four persons  
*kərin zimə raatas tsoor pəḥər; gəḍḍukui*  
 were-made-by-him in-charge by-night four watches; first-indeed  
*pəḥər chu lagaan əmis shaahzaadas zithis-hiḥis; paat-shaa səndyan*  
 guard is attaching to-this prince old(er)-like; king of  
*dəyan baatsau troovukh araam.*  
 two family-members was-found-by-them rest.

6. *golaam chu vədpi, nazar ches paat-shaa səndyen*  
 The-slave is standing look is-to-him king of  
*dən baatsan kun. yimavəi syod log vasni*  
 two husband-wife towards. Them-indeed before began to descend  
*shaahmaar taalvə kiṇ; golaam chu vuchaan; yeli yi shaahmaar*  
 a-snake roof towards; slave is looking; when this snake  
*log vaatani əmis paatshaabaayi-həndis badanas nish, aau laaraan*  
 began to-arrive that queen's body near, came running  
*golaam, ləzyən shamshiir; əmis shaahmaaras hani-hani*  
 slave, was-struck-by-him sword; to that snake in-piece in-piece  
*kərinas ṭukrə, tshunun palangas tal;*  
 were-made-by-him-to-it pieces, was-thrown-by-him. bed under;  
*shamshiiri həndis teegas volun phamb; log badanas*  
 sword of blade-to was-wrapped-by-him cotton; he-began body  
*vəthrani; dopun "əmis aasi shaahmaarsund zaahar*  
 to-wipe; was-said-by-him" to-this will-be snake's poison

*laaryoomut.*" *ami moojib oos vothraan* ; *paat-shaah gau bedaar* ;  
touched." For-that reason he-was wiping ; king went awake ;

*vuchun golaam aamut nãzdiikh shamshir hyeth*  
was-seen-by-him slave come near sword having-taken  
*nãn* ; *ami-sund pãhrã mäkalyau* ; *aau dõyimis golaamsund pãhrã* ;  
naked ; his watching ended ; came second slave's watching ;

*aau nãzdiikh* ; *dopnas* " *ai golaam, yusakhaa aagas*  
he-came near ; was-said-by-him-to-him " O slave, whoever master  
*pyath bevaphai kari, tas kyaa vaati karun ?* " *yi*  
upon unfaithfulness does, to-him what is-proper to-do ? " This

*vothus golaam phiirith* " *paat-shaaham, tas gatshi kalã*  
rose-to-him slave answering " my-king to-him it-is-right head

*tsaatun, beyi bastã vaalãn, paatshaaham,*  
to-be-cut-off, further skin to-be-brought-down, My king,

*bã vanai daliilaa tsã thaautam tath kan.*"  
I tell-thee a-certain-story, thou please-place-for-me to-it ear."

7. *dopnas golaaman paatshaahaa akh oos* ;  
was-said-by-him-to-him by-slave " a-certain-king one was ;

*sui gau dõhã aki sããlas shikaaras kunui zun* ; *sæt'*  
he-indeed went day one for-pleasure-trip hunting one-only person ; with

*oosus pããz* ; *voot jaayi ækis* ; *lãjãs treesh* ;  
was-to-him hawk ; he-arrived to-place one ; attached-to-him thirst ;

*banaan ches nã kunii* ; *vuchun jaayi ækis*  
becoming is-to-him not anywhere ; was-seen-by-him in-place one

*aab hyuh* ; *æt'* *dyutun barchi sæt' dõbã hããn* ;  
water like ; to-it was-given-by-him spear with hole little ;

*koðun baglã manzã pyaalã* ; *lodun ath*  
was-extracted-by-him armpit from-in cup ; was-filled-by-him that

*pyaalas aab* ; *hyotun con* ; *aas pããz* ;  
cup-to water ; was-begun-by-him to-drink ; came-to-him hawk ;

*tshunnas trããvith* ; *beyi borun yi*  
was-thrown-by-it-for-him leaving ; again was-filled-by-him this

*aab-pyaalã* ; *hyotun con* ; *aas beyi yi*  
water-cup ; by-him-was-begun to-drink ; came-for-him again this

*pããz* ; *dõyi laði tshunnas trããvith* ; *paatshaahas*  
hawk ; two times was-thrown-by-it-for-him leaving ; to-the-king

*khot zaahar ; treyimi lati borun ; dachini atha*  
 rose poison (wrath) ; third time it-was-filled-by-him right hand-with

*chu ath pyaalas thaph karith ; khohvur atha thoovun*  
 is that cup grasping having-made ; left hand was-placed-by-him

*nebar ; yuthui hyotun con, tyuthui aan pazz,*  
 outside ; as-indeed was-begun-by-him to-drink, so-indeed came hawk,

*tshunnas trazvith ; ditsas em' thaph,*  
 was-thrown-by-him-for-him leaving ; was-given-to-it by-him grasping,

*rotun latan tal, hyetsanus pakha za,*  
 was-seized-by-him feet under, were-taken-by-him-for-it wings two,

*kad'nas taan ; yi yeli moorun*  
 were-extracted-by-him-for-it limbs ; this when was-killed-by-him

*patə phyuurus stithai ; vɔn treesh ceyen*  
 afterwards it-repented-to-him there-indeed ; now water was-drunk-by-him

*nə ; gau vuchani ath aabas aasinaa kupi aagur ? pakaan*  
 not ; he-went to-see that water-to is-there-not somewhere source ? going

*chu paatshaah voot jaayi skis ; vuchun ati shaahmaar*  
 is king he-arrived place one ; by-him-was-seen there snake

*shəngith ; əmisəi neeraan zəs kip (or zəsə kip) laal. yi*  
 asleep ; to-it-indeed coming-out mouth from poison. This

*aab oos zaahar ; yi chus vanaan golaam əmis paatshaahas*  
 water was poison ; this is-to-him saying slave to-that king

*“ hargaa ki su paatshah sə treesh ceyihe, su marihe. vɔn*  
 “ if that that king that water had-drunk, he would-have-died. Now

*taftiish karihe su paatshaa tas pazzas maarihe nə.*  
 inquiry if-he-had-made, that king that hawk would-have-killed not.

*paatshaaham, soi che daliil ; taftiish gatshi karun.*  
 My-king, that-indeed is story ; inquiry is-right to-make.

8. *məkaləyau əm'sund pəhrə ti ; aan treyum pəhr ; zə gəi*  
 Ended his guard also ; came the-third watch ; the-two went

*paanas biñh' ; paatshaa chu bedaar ; dapaan chu əmis*  
 of-themselves seated ; the-king is awake ; saying is to-that

*treyimis pəhrəzəlis, dapaan chus, “ əe golaam, yus-akhaa aagas-pyañh*  
 third guarder (sentry), saying is-to-him “ O slave, whoever master upon



*dagaa kari, tas kyaa vaati karun ?* " *dopnas*  
 deceit may-do, to-him what is-right to-do ? Was-said-by-him-to-him  
*phiirith 3m' golaaman su gatshi sangsaar karun ; baak3i, paatshaaham,*  
 in-return by-that slave him is-right stoning to-do ; further, my-king,  
*taftiish gatshi karun ; bə vanai daliilaa tsə thaavum kan.*  
 inquiry is-proper to-make ; I will-tell-thee story, thou place-me ear.

9. *dapaan chus su oos sodaagaaraa akh, sui oos*  
 saying is-to-him he was merchant one, he-indeed was  
*sethaa bakhtaavar ; 3mis pyaau muhim ; 3mis3i oos huun ;*  
 very rich ; to-him fell poverty ; to-him-indeed was dog ;  
*byaakh sodaagaaraa oos : dopnas "yi huun maa*  
 another merchant was : by-him-was-said-to-him " this dog not  
*kənhan ?* " *dopnas "kənan.*  
 wilt-sell-it ? " By-him-was-said-to-him " I-will-sell-it.  
*karus m3l ; kornas m3l rəpyi hath ;*  
 make-for-it price " ; was-made-by-him-for-it price rupees 100 ;  
*dyutnas m3l ; nyuuv sodaagaaran*  
 was-given-by-him-to-him price ; was-taken by-merchant  
*yi huun ; draau sodaa hyeth ; voot*  
 this dog ; he-went-out merchandise taking ; he arrived  
*jaayi 3kis ; 3j3əs raat ; raath-kyut tsaas tsuur ;*  
 at-place one ; attached-to-him night ; night-by entered-for-him thieves ;  
*nyuuhas yi maal ; huun chu vuchaan ; 3m'*  
 was-taking-by-them-for-him this property ; the-dog is looking ; by-him  
*kor nə kēh ti sadaah ; phol gaash ; sodaagaar gau*  
 was-made not any even noise ; burst dawn ; the-merchant became  
*bedaar ; vuchun t3 maal nə kupii ; dapaan chu*  
 awake ; was-looked-by-him, and property not at-all ; saying is  
*yath kyaa goom ? aau huun. 3m' k3rnas*  
 to-this what became-to-me ? Came the-dog. By-him was-made-by-him-  
*poshaakas thaph ; chus lamaan ; huun draau*  
 to-him to-garment a-seizing ; he-is-to-him pulling ; the-dog went-out  
*br3h br3h, pat3 pat3 chus sodaagaar ;*  
 in-front in-front, behind behind is-to-him the-merchant ;  
*vaatnoovun 3kis m33daanas manz ; vuchun*  
 he-was-caused-to-arrive-by-him one plain in ; was-seen-by-him

*ati tsuurau thoumut asund maal; prazanoorun;*  
there by-thieves placed his property; was-recognized-by-him;

*onun panun maal, yi oosus tə ti, beyi*  
was-brought-by-him own property, this was-to-him both that, further  
*oos yimau tsuurau beyen sodaagaaran hund nyuumut; ti ti*  
was by-these thieves other merchants of taken; that also

*onun; raatnoorun pananis deeras;*  
was-brought-by-him; was-caused-to-arrive-by-him own house-to;

*gau sethaa khəsh; dopun “təmis sodaagaaras tog*  
he-became very happy; by-him-was-said “to-that merchant was-able  
*nə əmis huunis məl karun; təmis oos pyoomut muhim, tami*  
not to-this dog price to-make, to-him was fallen poverty, for-that  
*məkhə togus nə.”*  
reason was-able-to-him not.”

10. *dapaan vostaad; əmis huunis korun məl pəṣṣts*  
Saying teacher; to-that dog was-made-by-him price five  
*hath; liichən ciṭh'; yəṣṣi tshəpən*  
hundred; was-written-by-him letter; this-indeed was-placed-by-him  
*əmis huunis nəṣṣl'; dopnas “tə gətsh pananis nəṣṣlikas*  
to-that dog on-neck; was-said-by-him-to-him “thou go own owner  
*nishin yi ciṭh' hyeth’’, gau huun, root nəṣṣliikh əmis sodaagaaras;*  
near this letter taking’’, went the-dog, arrived near that merchant;

*sodaagaaran dyaunṭh; dopun, prazanoorun*  
by-the-merchant he-was-seen; was-said-by-him, was-recognized-by-  
*yi huun; dopun pananyen baatsan,*  
him this dog; was-said-by-him to-own family-members;

*dopnakh huun aau phiirith; əm' kor*  
was-said-by-him-to-them, the-dog has-come again; by-him was-done  
*təkhṣiir; əmii tshunukh kəṣṣiṭh,*  
fault; for-that-very (reason) he-has-been-placed-by-them ejecting,

*bəṣṣ'ki chus caalaan nəṣṣl'; sodaagaar gau*  
in-fact there-is-to-him accusation on-neck; the-merchant became

*phikri; vən kyaaḥ karə? rəpyi hath goom*  
in-anxiety; now what shall-I-do? Rupees hundred went-to-me  
*kharəc; koḍun banduukh, ləṣṣyinas tə*  
spent; by-him-was-taken-out a-gun, was-shot-by-him-to-it and

*moorun* ; *yeli moorun tə adə phyuurus*,  
was-killed-by-him ; when was-killed-by-him, then then it-repented-

*goos nəzdiikh ; bə vuchə əmis kyaa kaakaz*  
him, he-went-to-it near ; I may-look to-him what paper

*chu nəzəl' ; yəhəi kodnas naalə, tə*  
is on-neck ; this-indeed was-extracted-by-him-of-it from-neck and

*mutsrən tə vuchun ; ath lyuukhmət rəpyes*  
was-opened-by-him and looked-at-by-him ; on-it written for-rupee

*pəz̄ts haith ; adə phyuurus səthaa ; səi che daliil*,  
five hundred ; then repented-him much ; that-indeed is story ;

*taftiish gatshi karun. hargaaḥai su sodaagaar gəḍani vuchihe*  
inquiry is-proper to-make ; if that merchant first had-looked

*əmis huunis kyaa chu nəzəl', su huun maa maarihe ;*  
to-that dog what is on-neck, that dog not would-have-killed ;

*gau əm'sund pəhrə.*  
went his guard ;

11. *aau tsuurimis zən'sund pəhrə ; tsuurimis gəlaamas sənz*  
came fourth man's guard ; fourth servant of

*daliil ; tsuurimis gəlaamas vanaan paatshaah, "ae gəlaam, yus-ahkhaa*  
story ; to-fourth servant saying king, "O servant, whoever

*aagas pyaṭh kari bevaphəzyi, tas kyaa vaati karun ? "*  
master upon does unfaithfulness to-him what is-right to-do ? "

*dopnas gəlaaman, tas gatshi sar tsəṭun,*  
by-him-was-said-to-him by-servant : to-him is-right head to-cut

*shaahrə-manə duur kaḍun ; paatshaaham, bə vanai daliilaa ;*  
city-from-in far to-eject ; My-king I will-tell-thee a-story ;

*tsə thaavum kan ; su oos paatshaah aḥ ; əmis zəs neciv'*  
thou place-to-me ear ; that was king one ; to-him were sons

*zə ; timanəi mōyi panəṇ məz̄j ; paatshaahan kər*  
two ; to-them-indeed died own mother ; by-king was-made

*vəṛəz zanaanə ; sə gəyi paatshaazaadan dən vərməz̄j ; dəhə*  
second-wife woman ; she became to-the-princes two stepmother ; day

*aki sə sapəz khafə ; dapaan chus paatshaah*  
one she became angry ; saying is-to-her king

"*vəj kyaa chu salaah ?*" *paatshaabaayi ches dapaan*  
 "now what is (your) advice ?" Queen is-to-him saying

"*me gatshi tihənə vɛlinji zə ; timə khyemə bə*" ; *paatshaahan*  
 "to-me is-required their hearts two ; them may-eat I" ; by-king

*dyut hukum vɛziiras, dopnas* "dikh  
 was-given order to-vizier ; by-him-was-said-to-him "give-them

*maarəvaatlan athi ; yiman kadan vɛlinji zə*" ; *gau*  
 to-executioners in-hand ; for-them they-may-extract hearts two" ; went

*vɛziir ; voot tsaathaal, yeti yim shaahzaadə zə zɜs' ; yiman kun*  
 vizier, arrived school, where these princes two were ; them towards

*kɜrən nazaaraah ; sethaa gookh, yiman shaahzaadan*  
 was-made-by-him a-look much he-became-with-them, these princes

*səət', khəsh ; dilas pyoos yinsaaph, dopnakh*  
 with, pleased ; to-heart fell-to-him pity, was-said-by-him-to-them

"*tsəliw yemi shaahrə duur*" ; *tsəl' ; maarvaatlan*  
 "flee this city-from far" ; they-fled ; to-executioners

*dyut hukum vɛziiran ; mɜɜryuukh huun' zə ;*  
 was-given order by-the-vizier ; were-killed-by-them dogs two ;

*kajakh yiman vɛlinji zə, lazakh*  
 were-extracted-by-them for-them hearts two ; were placed-by-them

*ʈɜkɜs manz ; gɜyi hyeth ; paatshaabaayi*  
 basket in ; they-went taking (them) ; by-the-queen

*thoovukh darvaazə ; paatshaah chu karaan tət' paatshɜzhii.*  
 was-opened-for-them door ; the-king is doing there sovereignty.

13. *shaazaadə zə aae tsalaan beyis paatshaahas nish ;*  
 The-princes two came fleeing another king near ;

*rɜt' yim gɜlaam ; gɜɟyuk pɜhrə aau ɜmis bɜɟis*  
 were-seized they slaves ; the-first guarding came to-this big

*hihis shaahzaadas ; shamaa chu dazaan ; paatshaasənd' zə*  
 like prince ; lamp is burning ; the-king's two

*bɜɜts chi palangas pyaʈh araamas ;*  
 family-members (king and wife) are bed upon at-rest ;

*yimanəi syod vasaan chu shaahmaar ; yi gɜlaam chu*  
 to-them-indeed straight descending is a-snake ; this slave is

*kāḍaan shamshiir* ; *amis shaahmaaras chu karaan tukrə (tukrə)* ;  
 extracting sword ; to-that snake is making pieces pieces ;  
*ami patə chu shamshiiri-həndis teegas valaan phamb* ; *amis*  
 that after is sword's blade-to wrapping cotton-wool ; to-this  
*paatshaabaayi-həndis badanas oos vōthraan yi zaahar amis shaahmaar*  
 queen's body was wiping this poison that snake  
*sund* ; *dopun amis maa aasim shaahmaar-sund*  
 of ; was-said-by-him to-her not may-be-to-me snake's  
*zaahar* ; *oos vōthraan tə paatshaa gau bedaar* ; *dop paatshaahan*  
 poison ; he-was wiping and the-king became awake ; was-said by-king  
*yi aau maarani* ; *paatshaaham, soi che daliil* ; *hargaah ki*  
 this came to-kill ; my-king, that-indeed is the-story ; if that  
*su paatshaah taftiish karihe pananyen necivyen pyath ma*  
 that king inquiry had-made own sons upon not  
*diyihe hukum maarvaatlan "toḥ' mǝzyukh"* ;  
 would-have-given order to-executioners "you kill-them" ;  
*adə gzyi tim huun' maarə* ; *agar pats karakh* ; *su paatshaa*  
 then went those dogs destroyed ; if belief thou-wilt-make ; that king  
*oos soonui mool* ; *yi paatshaa gookh tsə* ; *yit' kyaa che*  
 was our-indeed father ; this king becamest thou ; here what is  
*shamshiir* ; *ət' kyaa chui palangas tal shaahmaar gapi kǝrith?*  
 sword ? there what is-to-thee bed under snake pieces having-made ?  
*Sethaa gookh paatshaa khosh* ; *akh booi thoovun*  
 much went-with-them king pleased ; one brother was-placed-by-him  
*vǝziir* ; *byaakh booi banoovun paatshaah*.  
 vizier, other brother was-made-by-him king.

*Phorsat sǝzhbun shaar*

THE POEM OF FORSYTH SAHAB

*Yi dyuuthmai tii gatshtə boozaan* ,  
 What was-seen-by-me-indeed that-indeed go-thou listening-to.  
*Yaarkand anoon zeenaan : godpi dop mǝl'kaapi kus*  
 Yarkand, we-shall-bring-it conquering. First was-said by-queen who  
*kari yǝhzi kaar ? Phorsat chu zoraavaar* ; *raaji beh Yaarkand* ,  
 will-do this-very work ? Forsyth is strong ; O-king sit in-Yarkand.

*baaj gatsh taaraan*; *Landana-pyathə yimau kor taai*;  
tribute go taking. From-London by-them was-made rule;  
*mashhuur tsəpoor gəyi*; *gəḍni Sonmargi chaavaan pooshi-*  
famous on-four-sides they-became; first in-Sonamarg enjoying flower-  
*məzdaan*; *hukum e Maahraaj Bətanis brōḥ draav*; *rasad*  
plains. The-order of the-Maharaja to Tibet ahead went-out; supply

*səi tsəpoor kərhai tarphan*; *gəḍə*  
that-indeed on-four-sides was-made-by-them-for-thee directions; first  
*log Maraaz*; *tim vadaan ʒəs* " *kut ləg* " *gəʒzaan?* "  
came Maraaz; they weeping were " whither have-we-come ignorant? "

*Bətagaran manz thəʒvik* *kəʒshir*, *Bəṭəbəʒi brōḥ*  
Tibetan-houses in were-placed Kashmiris, Tibetan-brothers ahead  
*nyəʒvik*; *gur* *biṭh* *daakas*, *zombə chi gaasə saaraan*; *baraayi*  
were-sent; horses sat for-post, yaks are grass carrying; for

*kəmbakas zanaanan chi səmbraan*; *zyun tə gaasə vartaavaan*;  
help women they-are collecting; wood and grass distributing:

*gur* *mangnəʒvihai kəkəʒ-gaaman*; " *chuh* " *karun*  
horses were-asked-for-by-them (in) fowl-villages; " *chuh* " to-make  
*yim nə zaanaan*; " *hurihuri* " *karaan tim ʒəs* *timan pakanaavaan*;  
they not knowing; " *hurihuri* " saying they were them causing-to-go;

*kalə kijn dəmbizh*, *ləfi kijn laakam*; *zaci-ziin pəərith*  
head towards crupper, tail towards bridle; rag-saddles putting-on

*soorui saamaan*: *rasad kəʾthan ən'hai*;  
all-indeed gear: provisions having-made were-brought-by-them;  
*naangaar maṭi chikh panən* *kaar*; *geji*  
cultivators on-shoulder are-to-them own works; (grass) bundles

*karakh kraalan leji saaraan*.  
were-made-by-them for-potters, pots carrying.

### THE PRODIGAL SON

Luke xv, 11-32

11. *ʒkis mohnivis ʒəs* *zə neciv*!

To-one man were two sons.

12. *timau manzə dop kəʒs'hi məʒlis ki* " *he*  
them from-among was-said littlish-by to-father that " O

*maali, me di danuk hisə yus me vaati*”. *tau patə*  
father, to-me give wealth-of part which to-me arrives”. That after

*təm' tikhəndi khəstrə danə bəzgroov.*

by-him them for wealth was-divided.

13. *kēētsau dōhau patə ləkəʔ' neciv' soorui jamə kəriṭh*  
some days after little son-by all together having-made

*kor aki duuri mulkuk safar, tə tati naakaarə kaami path*  
was-made one far country-of journey, and there evil work after

*ləgith panun soorui danə kharcoovun.*

sticking own all wealth was-spent-by-him.

14. *yeli soorui kharəc korun, tath mulkas manz*

When all spent was-made-by-him, that country in  
*pyoov sakhəth draag, tə su log muhtaaj sapanani.*

fell severe famine, and he began needy to-become.

15. *tau patə gau tatikis əkis bəzshandas nish, tə təm'*

That after he-went there-of one inhabitant near, and by-him

*suuz su soor rachani pananyen khetan manz.*

was-sent he swine to-keep own fields in.

16. *tə tas oos əzruu zi timau delau səət' barihe*

And to-him was wish that those husks with he-may-fill

*yad yim soor chi khyevaan, tə kääh oos nə tas*  
stomach which swine are eating, and anyone was not to-him

*kēēh dyivaa.*

anything giving.

17. *liikin hooshes andar yith dopun “myəznis*

But sense in having-come was-said-by-him “my

*məzlis chi kətyen mazuuran həndi khəstrə kəzfi tə fəzil tsəʔ,*  
father-to are how-many labourers of sake enough and more bread,

*tə bə chus bəchi maraan.*

and I am by-hunger dying.

18. *bə gatshə vəthith pananyis məzlis nish, tə tas*

I will-go, having-risen own father near, and to-him

*dapə ‘He maali, me kor aasmaanuk tə coon gənaah,*  
will-say ‘O father, by-me was-done heaven’s and thy sin

19. *tə vən chus nə tath ləzikh zi beyi yimə coon necuv*

and now am not that worthy that again I-may-come thy son

*vananə. Me banautə pananyau mazuurau manzə akhaa hyuh.* "called. Me make-please own labourers among-from one like."

20. *tə vathith aau pananyis mʒəlis nish, tə vʒpi*  
And having-risen he-came own father near, and yet  
*oos su duuriʔ tə tasəndis mʒəlis aau, su vuchith rəhəm,*  
was he far-indeed and his father-to came, him having-seen, pity,  
*tə duurith kornas naaləmut tə dīt'nas*  
and having-run was-made-by-him-to him embrace and were-given-  
*miithʔ.*  
by-him-to-him kisses.

21. *tə necivʔ vonus* "he maali, me kor aasmaanuk tə  
and son-by was-said-to-him (see above).  
*coon gonaah, vʒn chusnə yath lʒəikh zi beyi yimə coon necuv vananə.*"

22. *liikin mʒəlʔ dop nookaran* "rut-hyuh pəshaakh  
but by-father was-said to-servants "good-like vesture  
*kʒdiuv tə ʒmis lʒəgiuv nʒəlʔ tə athas vʒʒj tə khuran*  
bring-out and him-to attach on-neck, and hand-to ring and feet-to  
*pʒəzaar.*  
shoes.

23. *tə rochmut votsh (kaʃh) mʒəriuun, tə khyeth*  
and kept calf (ram) kill-it, and having-eaten  
*karau khəshii*  
we-may-make pleasure

24. *tikyaaʒi yi myoon necuv oos muumut, tə vʒn sapun zində,*  
because this my son was dead, and now became alive,  
*roormut oos tə vʒn lob.*" *tə tim lʒgʔ khəshii karəp.*  
lost was and now was-found." And they began pleasure to-be-made.

25. *tə təmʔ sund boʒ necuv oos kheti manz; yeli garas nakhə*  
And him of big son was field in; when house near  
*root, natsnəc tə gevanəc aavaaz buuzən.*  
arrived, dancing-of and singing-of sound was-heard-by-him.

26. *ʒkis nookaras prutshun, naad dyith,* "vi kyaa  
One servant-to was-asked-by-him, voice giving, "this what  
*chu ?* "  
is ? "



27. *təm' dopus* "coon booi chu aamut, tə  
him-by was-said-to-him "thy brother is come, and  
*cəzn' məzl' chu rochmut votsh (kath) zabi kormut, avai*  
thy father-by is kept calf (ram) sacrifice made, for-that  
*khəztrə zi su lobun sahii salaamath."*  
sake that he was-found-by-him safe well."

28. *liikin khafə səpnith yutshun nə zi*  
but angry becoming it-was-wished-by-him not that  
*andar atsi; tau patə manoov su tasənd' məzl' niirith.*  
in he-may-go; that after was-persuaded he his father-by going-out.

29. *tə məzlis vonun javaab dyith "vuch*  
And father-to was-said-by-him answer giving "look  
*yityau vəriyau pyethə chus bə cəzn khedmath karaan, tə zaah*  
so-many years from-upon am I thy service doing, and ever  
*pokus nə caani hukmə barkhilaaf, tooti dyututh nə*  
I-went not thy order against, yet was-given-by-thee not  
*zaah me akh tsaavəl' bacə zi pananyen doostan səət' karahə*  
ever me-to one goat young-one that own friends with I-might-make  
*khəshii.*  
pleasure.

30. *magar yeli yi coon necuv zzi yem' coon maal*  
but when this thy son came-to-thee by-whom thy property  
*gaanen patə dədroov, tse koruth əm' sənd' khəztrə*  
harlots after was-wasted, by-thee was-done-by-thee him of sake  
*vyuth-hyuh votsh (kath) zabi."*  
fat-like calf ram sacrificed."

31. *tə təm' dop tas "he necivi, tsə chukh hameeshə me*  
And by-him was-said to-him "O son, thou art always me  
*səət', tə yi-kēētshaa myoon chu, ti chu coon.*  
with, and whatever mine is, that is thine.

32. *liikin khəshii karəp tə khəsh sapnun oos ləzzim;*  
but pleasure to-be-made and happy to-become was right,  
*tikyaazi coon yi booi oos muudmut, tə vəp sapun zində; roovmut*  
because thy this brother was dead, and now became alive, lost  
*oos, tə vəp aau athi."*  
was, and now came to-hand."

## THE MAN BORN BLIND

John ix, 1-22, 35-8

1. *Tə gatshaan vuch təm' akh shakhs yus on oos pəzəḏə*  
 And going was-seen by-Him one man who blind was born  
*sapunmut.*  
 become.

2. *tə təm' səndyau tsaatəu ' prutsh kəm' kor gənaah*  
 And by-him of disciples-by was-asked by-whom was-done sin  
*yem' kinə əm'-səndi məzəl' maaḡi zi yih sapun on pəzəḏə.*  
 by-this or his father mother-by, that this became blind born.

3. *Yisuaan dyutukh javaab "nə kor yem'*  
 Jesus-by was-given-to-them answer "not was-done by-this  
*gənaah, nə əm'-səndi məzəl' maaḡi, leekin yi sapud avai*  
 sin, nor his father mother-by, but this became therefore  
*yuth kyaazi Khudaayi-sənz kaami əmis andar zəzhir sapnan.*  
 thus because God-of works him in manifest may-become.

4. *zaruur chu zi Yem' Bə suuznas Bə*  
 necessary is that by-Whom I was-sent-by-him-I I  
*karə Təm' sənz kaami yutaap dəh chu; raat che yivaan, yemi*  
 do Him of works so-long-as day is; night is coming, what  
*vakhə kəāh chu nə kəzm kəritḥ hekaan.*  
 time any one is not work doing able.

5. *Yutaap Bə chus jahaanas andar, tyutaap chus jahaanuk*  
 As-long-as I am world in, so-long am world's  
*nuur.*  
 light.

6. *yi vənith zədrəzəvən mets, tə sə mets*  
 This having-said was-mixed-by-Him clay, and that clay  
*mətshən. təmis ən' sənzən əchen pyaḥ, tə tas*  
 was-anointed-by-Him that blind of eyes on, and to-him  
*dopun "gatsh, əkis hoozas manz chal"; tau patə gətshith*  
 was-said-by-Him "Go, one tank in wash"; that after having-gone  
*cholun.*  
 was-washed-by-him.

7. *chol tɜm' tə biinaa sɜpmiħ aau*  
 It-was-washed by-him and seeing having-become came  
*vaapas.*  
 back.

8. *hamsaayau yimau su bōōħ oos beechaan vuchmut*  
 By-neighbours by-whom he formerly was begging seen  
*dopukħ “kyaa yi chu nə su yus zan bihiħ oos*  
 it-was-said-by-them “what this is not he who as-it-were seated was  
*beechaan ?”*  
*begging ?”*

9. *kēētsau dop “yi chu sui” bəzzyau dop*  
 By-some it-was-said “this is he-indeed.” By-some was-said  
*“nə yi chu tas hyuh” ; tɜm' dop “bə chus sui”.*  
*“no, this is him like” ; by-him was-said “I am he-indeed.”*

10. *timau dopus “tse kyithəpɜɜħ' ɜɜi ɜch'*  
 By-them was-said-to-him “To-thee how came eyes  
*mutsraavanə.”*  
*opened.”*

11. *dopnakh “ɜk' mohniv' yus naau Yisuu*  
 it-was-said-by-him-to-them “one man-by who name Jesus  
*chu, mets ɜɜlɜɜvən tə myaayən ɜchen mətɜn, tə me*  
 is, clay was-mixed-by-Him and to-my eyes was-anointed and to-me  
*dopun ɜkis hoozas manz gatsh tə chal, me chol*  
 was-said-by-him one tank in go and wash, by-me it-was-washed  
*gətshih tə biinaa sapnus.”*  
*going and seeing I-became.”*

12. *timau dopus “su kɜt' chu ?” tɜm'*  
 by-them was-said-to-him “He where is ?” By-him  
*dopukħ “me che khabar ?”*  
 was-said-to-them “to-me is information ?”

13. *timau nyuuv su yus gəḍə on oos Fariisyeḥ*  
 by-them was-taken he who formerly blind was Pharisees  
*nish.*  
 near.

14. *yeli Yisuaan mets ʒədrəzəvith təm' sənʒ ʒch' kari*  
 when by-Jesus clay having-mixed him of eyes were-made  
*biinaa sabtuk dōh oos.*  
 seeing Sabbath-of day was

15. *tau patə prutsh Fariisyaau ti zi “tse*  
 that after was-asked by-Pharisees also that “to-thee  
*kyithəpəʒəth' sapəzai panəp ʒch' biinaa?” tə dopukh*  
 how became-to-thee own eyes seeing?” and was-said-to-them  
*“mets mətəsn Təm' mjaapən ʒchyen pyaṭh, tə me chol*  
*“clay was-anointed by-Him my eyes upon, and by-me it-was-washed*  
*tə sapdus biinaa.”*  
 and I-became seeing.”

16. *tə Fariisyaau ʒndrə dop bəzzyau zi “yi shakhs*  
 And Pharisees from-among was-said by-some that “this man  
*chu nə Khudaai səndi tarphə tikiyaazi sabtuk dōh chu*  
 is not God of direction-from because Sabbath's day is  
*nə maanaan,” leekin kēēntsau dop “kyithəpəʒəth' bani*  
 not keeping,” but by-some it-was-said how becomes-it  
*zi gənaagaar yinsaan haavi yith' moojizə?” tə timan manz sapun*  
 that a-sinner man shows such miracles?” and them among became  
*yekhltilaaf.*  
 difference.

17. *tau patə dop timau tas ənis beyi zi*  
 that after was-said by-them to-that blind-man again that  
*“Tsə kyaa chukh təm' səndis hakas manz vanaan yem' tse*  
 “Thou what art him of truth in saying by-whom to-thee  
*ʒch' biinaa kari ? təm' dopukh zi “Su chu*  
 eyes seeing were-made? by-him was-said-to-them that “He is  
*nəʒii.”*  
 a-prophet.”

18. *leekin Yahuudiyau kor nə yath pyaṭh yakiin zi*  
 but by-the-Jews was-made not this upon belief that  
*yi oos on tə biinaa sapun yutaap nə timau tasəndis məzlis*  
 he was blind and seeing became as-long-as not by-them his father  
*maaji yus biinaa oos sapudmut naad dyith*  
 mother-to who seeing was become voice having-given

19. *prutsh* "Kyaa yi chaa tukund necuv yus toh' chuwa  
 was-asked "what this is your son who you are  
*vanaan zi on sapun pəɖə, vən kyithəpəɖə* 'chu biinaa ?"  
 saying that blind became born, now how is seeing ?"

20. *təm' səndi məɖl' maaji vonukh javaab*  
 Him of father mother-by was-said-to-them, answer  
*dyith,* "əs chi zaanaan zi yi chu soon necuv tə on  
 having-given, "we are knowing that this is our son and blind  
*sapunmut oos pəɖə,*  
 become was born,

21. *leekin yi chi nə zaanaan zi vən kyithəpəɖə* 'sapud  
 but this are not knowing that now how became  
*biinaa, yaa kəm' mutsraavi əni sənz əh' əs' chi nə*  
 seeing, or by-whom were-opened him of eyes we are not  
*zaanaan ; yi chu bəɖliɣ əmisəi prutshiuv, yi vapivə paanai."*  
 knowing ; he is of-age him-indeed ask, he will-say-to-you himself."

22. *təm' səndi məɖl' maaji von yi Yahuudyen həndi*  
 him of father mother-by was-said this Jews of  
*khoofə kipi' tikyaazi Yahuudyau oos tut taam fəɖslə kormut*  
 fear for because Jews-by was that up-to decision made  
*kāāhai yekraar kari zi su chu Masih yibaadatkhanaə*  
 whoever acknowledgment shall-make that he is Christ synagogue  
*əndrə yiyi khəɖriɣ karanaə.*  
 from-in will-come ejected made.

23. *Yisuuan buuz zi timau tshun su*  
 by-Jesus was-heard that by-them was-thrown he  
*kəɖith tə ləbiith dopnas* "kyaa  
 having-ejected, and having-found was-said-by-Him-to-him "what  
*tə chukh Khodaayi səndis Farzəndis pyath vishvaas karaan ?"*  
 thou art God of Son upon belief making ?"

36. *vonnas* "ae Khodaavandə Su kus chu  
 was-said-by-him-to-Him "O Lord He who is  
*zi bə karə Tas pyath vishvaas ?"*  
 that I may-do him upon belief ?"

37. *Yisuan dopus tse chuthan Su vuchmut,*  
By-Jesus was-said-to-him "by-thee is-by-thee-He He seen,  
*tə Yus tse səət' kalaam chu karaan Suii chu."*  
and Who thee with speech is making He-indeed is."

38. *təm' dopus "ae Khōdaarandə, bə chus yeetikaad*  
By-him was-said-to-him "O Lord, I am trust  
*anaan tə pyoos paran* (said for *peeran*).  
bring-ing, and he-fell-to-Him feet-at.

## THE STORY OF LAZARUS

John xi

1. *Laazar oos akh shekhas bemaar.*  
Lazarus was one man sick.
3. *tə təm'sənzau beṇau suuzhas yi shech'*  
And him-of sisters-by was-sent-by-them-to-Him this message  
*zi "vuch, yemis Tsə chukh mohbath karaan, su chu bemaar".*  
that "Look, whom Thou art love doing, he is sick".
4. *Leekin Yisuan von, yi buuzith, yi che nə mootəc*  
But by-Jesus it-was-said, this hearing, this is not death's  
*beməzrii, magar Khōdaaisənzi buzargii həndi khəztrə che, yuth tamiki*  
sickness but God-of greatness of sake is, as-that its  
*sababə yiyi Khōdaaisəndis Farzəndi sənz buzargii karanə.*  
cause-by may-come God-of Son of greatness made.
6. *Yeli təm' buuz zi Laazar chu bemaar, tath*  
When by-Him it-was-heard that Lazarus is sick, that  
*jaai yeti Su oos, don dohan ruud beyi.*  
place where He was two days He-stayed further.
7. *tau patə dopun tsaatan "yiyiuv, 3s'*  
That after it-was-said-by-Him disciples-to "come, we  
*gatshau beyi Yahuudias andar."*  
may-go again Judea in."
8. *tsaatau dopus "vən 3s' Yahuudii*  
By-the-disciples was-said-to-him "now were the-Jews  
*yatshaan Tse karanai sangsaar, tə Tsə chukh beyi tot gatshaan ?*"  
wishing Thee to-do-Thee stoning, and Thou art again there going ?"

9. *Yisuaan dyutukh javaab* "kyaa dōhas chi nā  
 By Jesus was-given-to-them answer "what for-day are not  
*baah saa-ath? kãāhai dōhəl' paki su chu nā khūūt khyevaan*  
 twelve hours? whoever by-day walks he is not stumbling eating,  
*tikyaazi su chu yemi jahaanuk gaash vuchaan.*"  
 because he is this world's light seeing."

10. *leekin kãāhai raatəl' paki su chu khūūt khyevaan,*  
 but whoever by-night walks he is stumbling eating,  
*tikyaazi tamis manz che apigatə.*  
 because him in is darkness.

11. *Təm' vaji yimə kathə, tə tau patə*  
 By-Him were-said these words, and that after  
*dopnakh zi* "soon doost *Laazar chu shongmut,*  
 was-said-by-Him-to-them that "our friend Lazarus is asleep,  
*leekin Bə chus gatshaan zi su vuzanaavan.*"  
 but I am going that him I-may-waken-him."

12. *tsaatau dopus hargaa shəngith chu, tə*  
 By-disciples was-said-to-Him if asleep (he) is, then  
*bali.*  
 he-will-get-well.

13. *Yisuaan von təm' səndi mootəki baapath, leekin*  
 By-Jesus was-said him of death's about, but  
*tsaatau kor khayaal nyəndri həndi araamə baapath chu*  
 by-disciples was-made thought sleep of rest concerning is,  
*vanaan.*  
 speaking.

14. *tau patə vonunakh saaph zi* "Laazar  
 That after was-said-by-Him-to-them plainly that "Lazarus  
*muud.*"  
 died."

15. *tə Bə chus yath pyath khəsh zi Bə oosus nə tati*  
 and I am this upon glad that I was not there  
*yuth-zan toh' əmi khəztran kəriuv veshvaas, leekin*  
 that-as-it-were you that sake may-make trust, but  
*yiyiuv əs'-gatshau tas nish.*  
 come, let-us-go him near.

16. *3k' tsaatan beyen tsaatan dopun* "Yiyiuv,  
One disciple-by other disciples-to was-said-by-him "Come,  
*3s' ti gatshau, Yemis sət' marau."*  
we too let-us-go, This with let-us-die."

17. *tau patə sapun Yisruas yith daryaaft zi tas*  
That after became to-Jesus having-come known that to-him  
*v3t' tsoor doh kabri manz th3matis.*  
came four days grave in having-been-placed.

19. *tə sethaa Yahuudii 3s' Maarthaayi tə Maryami nish*  
And many Jews were Martha and Mary near  
*aamət' zi tihəndis b3zi səndi baapath karan timan maatampursii.*  
come, that their brother of about may-make to-them mourning.

20. *yaayii Maarthaai buuz zi Yisuu chu yivaan*  
When-indeed by-Martha was heard that Jesus is coming  
*Tas draai bröōh, leekin Maryam ruuz garas manz bihih.*  
to-Him she-went-out before, but Mary stayed house in seated.

21. *Maarthaai von "Tsə ai yeti aasah3zkh myoon booi*  
By-M. was-said "Thou if here hadst-been my brother  
*marihe nə,*  
had-died not,

22. *leekin bə ches zaanaan zi yi-kēētshaa Tsə Khədaayes mangakh*  
but I am knowing that whatever Thou from-God shalt-ask  
*Khədaa diyi Tse."*  
God will-give Thee."

23. *Yisruan dopus "coon booi beyi sapani*  
By-Jesus was-said-to-her "thy brother again will-become  
*zində."*  
alive."

24. *dopnas "bə ches zaanaan zi kayaamtas*  
Was-said-by-her-to-Him "I am knowing that resurrection  
*manz patyimi dohə sapadi beyi zində."*  
in last day will-become again alive."

25. *Yisruan dopus "kayaamath tə zindgi chus*  
By-Jesus was-said-to-her "resurrection and life am



*Bə, yusakhaa Me pyaṭh yeetikaad chu anaan, agarci su mari, too*  
 I, whoever Me upon trust is bringing, though he may-die, yet  
*ti roozi zində,*  
 will-remain alive,

26. *tə yusakhaa chu zində ɪə Me pyaṭh yeetikaad chu anaan,*  
 and whoever is alive, and Me upon trust is bringing,  
*zaah mari nə, kyaa, tsə chekh yakiin karaan ?*  
 ever will-die not, what, thou art belief doing ?

27. *dopnas* "aavə, me chu yakiin zi Khodaai  
 By-her-was-said-to-Him "yes, to-me is belief that God  
*sund Farzand Masih, Yus chu dunyahas manz yivavun, Tsəii*  
 of Son Christ, Who is world in comer, Thou-indeed  
*chukh."*  
 art."

28. *sə gzyi yi vənith tə loti-pəzəṭh' dyutun*  
 She went this saying and quietly was-given-by-her  
*panəpi bepi Maryami naad tə dopnas zi*  
 own sister Mary-to call and was-said-by-her-to-her that  
*"Vəstaad chu aamut tə chuii naad divaan."*  
 "Teacher is come and to-thee-is call giving."

29. *təm' yaanii yi buuz jald vətsh tə Tas nish*  
 By-her when this was-heard quickly rose and Him near  
*aai*  
 she-came

30. *tə Yisuu oos nə vəpi bəstii manz vootmut, bəl'ki tath*  
 and Jesus was not yet village in arrived, but that  
*jaayi yeti Maarthaa əs Təmis samkhani draaməts.*  
 place-in where Martha was Him to-meet gone-out.

31. *Yahuudii yim tas səət' garas manz əs' tə əs' taslaa*  
 The-Jews who her with house in were and were comfort  
*divaan, yi vuchith zi Maryam vətsh jald tə nyebār draai,*  
 giving, this hearing that Mary arose quickly and out went,  
*yi khayaal karaan, gzyi tas patə patə, "khabar yi kabri pyaṭh*  
 this thought making, went her after after, "perhaps she grave upon  
*maa che vadani gatshaan ?*  
 not is to-weep going ?

32. *tə Maryam, yeli tath jaayi, yeti Yisuu oos aayi, tə su*  
 and Mary, when that place, where Jesus was come and He  
*vuchun, Təm' səndyən khəran pyaṭh peyith dopnas*  
 was-seen-by-her Him of feet on falling was-said-by-her-to-  
*"Tsə ai yeti aasahzəkh myoon booi marihe nə."*  
 Him "Thou if here hadst-been my brother would-have-died not."

33. *Yeli Yisuuan sə vəch zi vadaən che tə Yahuudii yim*  
 When by-Jesus she was-seen that weeping is and the-Jews who  
*tas səət' ʔs' aamət' tim ti vadaən chi, dilə kɪp' khyoon*  
 her with were come they also weeping are, heart in was-eaten-by-Him  
*aphsoos, tə korun maalam.*  
 sorrow, and was-made-by-Him mourning.

34. *tə dopnakh "tohe kati thoovun*  
 and was-said-by-Him-to-them "by-you where was-placed  
*su ?" Yimau dopus "Vələ tə vuch."*  
 he ? " By-them was-said-to-Him "Come and see."

35. *Yisuuan wod.*  
 By-Jesus it-was-wept.

36. *Yahuudiau dop "Vuchiuv, tas kyuth mohbath*  
 By-Jews was-said "Look, to-him how-much love  
*oos karaan."*  
 He-was doing."

37. *leekin bəzyau dop timau manzə "kyaa yi*  
 But by-some was-said them from-among "what this  
*mohonyuv, yem' ʔn' sənzə ʔch' mutsraavi, hyokun nə*  
 man, by-whom blind of eyes were-opened, could-He not  
*kəriṭh zi su nə marihe ti ?"*  
 do that he not should-die also ? "

38. *tau patə aau Yisuu, dilas manz aphsoos khyeraan, kabari*  
 That after came Jesus, heart in sorrow eating, grave  
*pyaṭh ; sə ʔs akh gəph, tath pyaṭh ʔsəkh akh kɪp thəməts.*  
 upon ; it was one cave, it upon was-by-them one stone placed.

39. *Yisuuan dop "kɪp tuliuv". Maārthaayi mərda sənzi*  
 By-Jesus was-said "stone lift". By-Martha dead of

*bepi dopus "amis chu vɔn phakh vɔthaan,*  
 sister-by was-said-to-Him "To-him is now smell rising,  
*tikyaa zi amis gɔyi tsoor dɔh.*"  
 because to-him went four days."

40. *dopnas kyaa Me dopuii*  
 Was-said-by-Him-to-her what by-Me was-said-to-thee  
*naa zi "tsə ai yakiin karakh tə Khodaai sund jalaal vuchakh ?"*  
 not that "thou if belief wilt-make thou God of glory wilt-see ?"

41. *timau tɔj so kɔn, tə Yisuan vuch*  
 By-them was-lifted that stone and by-Jesus was-looked  
*hyɔrkun tə dopun "ai Maali Bə chus Coon shukər*  
 upwards and was-said-by-Him "O Father I am Thy thanks  
*karaan zi Tse chui Myoon buuzmut ;*  
 making that by-Thee is-to-Thee My (word) heard ;

42. *Me oos moolum zi Tsə chukh hameeshə Myoon*  
 To-Me was known that Thou art always mine  
*boozaan, leekin yiman luukan hendi sababə yim apɔər'*  
 hearing, but those people of cause who on-that-side  
*yapɔər' chi vɔdapi Me dop yi yuth yim yakiin karan*  
 on-this-side are standing by-Me was-said this that they belief may-make  
*zi Tse Bə chusath suuzmut."*  
 that by-Thee I am-by-Thee heard."

43. *tə yi vɔniṯ kɔrən bəḍ awaaz zi "ai*  
 And this saying was-made-by-him big voice that "O  
*Laaɔrə nyebər neer."*  
 Lazarus, out come-out."

44. *tə su yus muumut oos, kafnas səət' athə tə khur band*  
 And he who dead was, cloth with hands and feet shut  
*ɔsɔniṯ, draau nyebər, tə tɔm sund buth oos daji səət'*  
 having-been, came-out out, and him of mouth was cloths with  
*vɔlyiṯ tə Yisuan dopukh "mutsriiṯ tə gatshanə*  
 wrapped and by-Jesus was-said-to-them "loose-him and to-go  
*diyuṯ."*  
 grant-him."

# PART IV VOCABULARY

- a ; final -a of *Man.* and *Dict.* is pronounced ə.
- aab* (m.) water, (dat.) *aabas*.
- aae*, *aai*, *aaye*, *aayi* ; see *yun*.
- aagə* (m.) master, (dat.) *aagas*.
- aagur* (m.) source.
- aahan* yes.
- aagyaa* (f.) command, (pl.) *aagyaai*.
- aamut*, *aaməts* ; see *yun*.
- aapərūn*, *aaprun* feed, (fut.) *aapri* ; (past) *aapur*, (pl.) *aapər'*, (f.) *aapər*, (pl.) *aapri* ; (pa. p.) *aap-urmut*, -*ərmət'*, -*ərməts*, -*rimətsə*.
- aas* = *aau* + *s* came for him.
- aasun* be, (conj. ptc.) *əsith* ; *aasaan* being, *aasi* will be, *aasim* will be for me, *aasinaa* will there not be ?
- aau* ; see *yun*.
- aavaaz*, *aavaaj* ; see *avaaz*.
- adə* then, in that case.
- ai*, *ae* (interj.) O !
- ai* if, -ever ; *kāāhai* whoever.
- akh* one, (dat.) *əkis*, (ab.) *aki*, (ag.) *ək'*.
- akhaa* a certain.
- akyum* first, (decl., p. 18).
- ami*, see *əmis* (decl., p. 20).
- and* (m.) edge ; *ənd'*, *əndyen* (adv.) round.
- andar* inside, *əndrə* from inside.
- anun* bring (conj. ptc.), *ənith* ; *anoon* = *anau* + *n* we will bring him, *ən'hai* = *ənikh* were brought by them, *ənei* they (f.) were brought to thee, *onun* was brought by him.
- apigaṭə* (f.) darkness, rest of sg. *apigati*.
- apəər'* on or from far side.
- aphsoos*, *aphsuus* (m.) sorrow.
- apuz* false, untrue ; see *poz*.
- asi* ; see *bə* (decl., p. 19).
- asmaan* (m.) sky, (gen.) *asmaanuk*.
- asund* = *əm'sund* (decl., p. 20).
- ati* there.
- atsun* enter, (fut.) *atsə*, (past) *tsaau* ; (pl., f. sg. and pl.) *tsaae*.
- avaaz*, *avaaj* (f.) voice.
- avai*, emph. of *avə*, ab. of *ath*, that ; (p. 20).
- azarvun* (m., adj.) jealousy, jealous.
- baaj* (m.) tribute.
- baapath*, concerning.
- baarən'* two full brothers.
- baasun* seem, occur to mind, (past) *baaseu*, *baasyou* ; *baasyoos* seemed to him, (pa. p.) *baasyoomut*, (f.) -*yeeməts*.
- baatsan*, *baatsau* ; see *bəts*.
- baai*, *baayi* (f.) lady, (dat., ab., ag. same).
- baakii*, *baakəi*, *baakəii* moreover ; (adj.) remaining, the rest of.
- bacə* (m.) young one, (pl.) *baci*.
- badan* (m.) body, (dat.) *badanas*.
- badə* very, great.
- bagal* (m.) armpit, side, (ab.) *baglə*.
- Bagvaan* (m.) God, (ag.) *Bagvaanan*.
- bajun* (v. int.) sound, strike, (fut.) *baji*, *bajan* ; (past) *bajyou*, (pl., f. sg. and pl.) *bajyeyi* ; *bajnas* (dat. of *bajun*) ; (pa. p.) *bajyoomut*, (f.) -*yeeməts*.
- bakhtaavaar* rich.
- balun* get well, (fut.) *bali* ; conjug. like *bajun*.

- banaavun* make, (impv.) *banaan*,  
 (past) *banoov*, *banoou*, (pl.)  
*ba-nəzv'*, (f.) *-nəzv*; (f. pl.) *-naavi*,  
 (pa. p.) *ba-nooumut*, *-nəzv'mət'*,  
*-nəzvməts*, *-naavimətsə*; *banoovun*  
 was made by him.  
*bandruukh* (m.) gun.  
*banun* be made (pr. ptc.) *banaan*,  
 (fut.) *bani*; conjug. like *bajun*.  
*bar* (m.) door.  
*baraayi* for the sake of.  
*baraadari* (f.) people of same caste,  
 (all sg. and nom. pl. do.)  
*barch* (f.) spear, (rest of sg., nom.  
 pl.) *barchi*.  
*barkhilaaf* against, contrary to.  
*barun* fill, (past) *bor*; *borun* he  
 was filled by him, *berən* she  
 do.; *barihe*, 3rd sg. past cond.;  
*barun* is conj. like *karun*, pp. 22-4.  
*bastə* (f.) skin, (rest of sg.) *basti*;  
 (nom. pl.) *bastə*.  
*Baṭ* name of caste.  
*baṭə* (m.) Brahman, pandit.  
*behun* sit, *bihith* seated, (impv.)  
*beh*, (pl.) *bihiu*; (past) *byuuth*;  
 (pl.) *biith'*, (f. sg.) *biith*; (f. pl.)  
*biichi*; (pa. p.) *byuuthmut*, *biith'-*  
*mət'*, *biithmats*, *biichimətsə*.  
*bedaar* awake.  
*beechun* beg, (pr. ptc.) *beechaan*.  
*bemaar* ill.  
*beməzər'* (f.) illness.  
*bəni* (f.) sister, (rest of sg.) do., (nom.  
 pl.) do., (dat.) *bənen*, (ab.) *bənan*.  
*beraphəzi* (f.) unfaithfulness.  
*beyi* again, further.  
*beyis*, *beyen*, *beyau*; see *byaakh*.  
*bə* I (decl., p. 19), *bəi* I indeed.  
*bəzɡ'* at the time of.  
*bəzɡraavun* cause to be divided;  
 (past) *bəzɡroou*, conjug. like  
*banaavun*.  
*bəzɡərun*, *bəzɡrun*, distribute,  
 divide *bəzɡriith* having divided,  
 (past) *bəzɡur*, (pa. p.) *bəzɡurmut*;  
 conjug. like *aapərun*.  
*bəzliɡ* adult, grown up.  
*bəzsh*; see *bol*.  
*bəzshandə* (m.) inhabitant, (dat.)  
*bəzshandas*.  
*bəzts* (m. pl.) family members,  
 (dat.) *baatsan*, (ab.) *baatsau*.  
*bəz* (adj. pl.) some; (pron. pl.)  
 some people, (ab.) *bəzau*.  
*bəz'ki* on the contrary, but rather.  
*bəstii* (f.) village.  
*biinaa* able to see.  
*boḍ*, *bəḍ'*, *bəḍ*, *baji* big, (decl.,  
 p. 17).  
*bolbəsəsh* chirping of birds.  
*booi* (m.) brother, (pl.) *bəzi*.  
*boor* (m.) load.  
*boozun* hear, understand, (passive)  
 be visible, (pr. ptc.) *boozaan*;  
*buuzith* having heard; (past)  
*buuz*, (pl.) *buuz'*, (f.) *buuz*;  
 (pl.) *boozə*, *buuzun* he under-  
 stood it (m.), *boozen* he under-  
 stood them (f.); (pa. ptc.)  
*buuzmut*, *buuz'mət'*, *buuzmats*,  
*boozəmətsə*.  
*bəchi* (f.) hunger, (rest of sg.) do.  
*bən* downwards.  
*Bəṭə* a Tibetan.  
*brəh*, *brəth* in front.  
*broor*, *broor* cat, (decl., p. 15),  
 (f.) *brəzər*, *brəzər* (decl., p. 16).  
*budə*, *budə* (m.) old man, (pl.)  
*bəḍə* (first vowel of pl. is betw.  
 ə and u), (ag.) *budən*; (f. sg.)  
*bud*, (pl.) *buji*.  
*bus* (m.) mouthful.  
*buth* (m.) face, (dat.) *buthis*.  
*buul'* (f.) speech, language.  
*buup* (f.) chenar tree (*Platanus*  
*orientalis*), (ab.) *boopau*.  
*buzargii* (f.) greatness, honour.  
*byaakh* other, another, (dat.)  
*beyis*; (dat. pl.) *beyen*, (ab.)  
*beyau*.  
*caalaan* (m.) invoice, waybill.  
*chaa* = *chu* + *aa* to mark question.

*chalun* wash, (past) *chol*.

*chu* is (conj., p. 21), *chus* he is (*ches* she is) to him or her, *chikh* they are to them, *chunakh* by him for them, *chuthan vuchmut* he is by thee seen (Jn. ix, 37), *chusath* am by thee (Jn. xi, 42); *chuii*, (a) emph. of *chu*, (b) *chu* w. 2 sg. suff.

*chuh* sound to make horse go.

*ciurun* squeeze out (fut.) *ciira*, (past) *cyuur*, (pl.) *ciir'*, (f.) *ciir*, (pl.) *ciiri*; (pa. p.) *cyuurmut*, *ciir'mat'*, *ciirmats*, *ciirimatsa*.

*cilh'* (f.) letter, etc.

*con* drink, (pr. ptc.) *cevaan*; *ceth* having drunk, (past) *coou*, (pl., f. sg. and pl.) *ceei*, *cei*; *ceyen* = *cei* + *n* it (fem.) was drunk by him; (past cond.) *ceyihe*, (fut.) *cema*.

*coon* thy, (pl.) *c33n'*, almost identical in sound with f. *c33n*; (pl.) *caapi*.

*daam* (m.) a puff or in-draw in smoking.

*daanaa* wise.

*daapi* (m.) rice, (dat.) *daapes*, (pl.) *daapi*.

*dachun* right (not left), (ab.) *dachini*.

*dagaa* (f.) deceit.

*daliil* (f.) story, *dahilaa* a story.

*danə* (m.) wealth, (gen.) *danuk*.

*dapun* say, (pr. ptc.) *dapaan*; *dapith* having said, (fut.) *dapə*, (past) *dop*, *dopun* he or she said, *dopnas* do. to him, her, *dopnakh* do. to them; *dop* with pl. m. obj. is *dəp'*, (f. sg. obj.) *dəp*; (f. pl.) *dapi*; *dopuii* said to thee, *dopukh* they said, *dophas* do. to him, her; *dophakh* do. to them; conjug. like *karun*.

*darvaaza* (m.) door.

*dazun* (v. int.) burn, (pr. ptc.

*dazaan*, (past) *dod*, *dəd'*, *dəz*,

*dazi*, (pa. p.) *dodmut*, etc.

*del* (m.) husk, rind, skin, (ab. pl.)

*delau*.

*dəh* (m.) smoke, (ab.) *dəhə*.

*dənun* shake out, (past) *dun*,

(pl.) *dən'*, (f.) *dən* (pl.) *dəni*;

conjug. like *kənun*.

*də3n* (m.) pomegranate.

*də3r* (f.) window.

*dəhi* buttermilk.

*dil* (m.) heart, (decl.) like *naag*, (p. 15).

*dilaas* (m.) consolation.

*dob*, *dəb* (m.) hole, (ab.) *dobə*.

*dood* (m.) pain.

*doorun* run, (pr. ptc.) *dooraan*;

*duurith* having run.

*doost* (m.) friend, (dat. pl.)

*doostan*.

*dəb* (m.) washerman, (dat.) *dəbis*.

*dəd* (m.) milk.

*dəh* (m.) day, (ab.) *dəhə*, (dat. pl.)

*dəhan*; *dəhə*, *dəho* by day,

*prath dəhə* every day, *dəhəl'*

by day.

*dəmbizh*, *dəmbij* (f.) crupper.

*dən*, *dəyi*, *dəyuu*, *dənəvai*; see *zəh*.

*dəyum* second, (f) *dəyim* (decl., p. 18).

*draug* (m.) famine.

*drauu*; see *neerun*.

*drii* (f.) vow.

*drog* costly, dear, (f.) *droj* (o

unrounded), (pl.) *drog'*; (f.)

*drəji*.

*dunyaah* (m.) world, (dat.) *dun-yaahas*.

*duur* far, distant, (emph.) *duurii*.

*duush* (m.) fault, (dat.) *duushes*,

(ab.) *duushi*, (pl.) *duush*.

*dyun* give, (pr. ptc.) *divaan*; *dyith*

having given, (inf. pl.) *din'*,

(f.) *dip*, (pl.) *dipi*; (inv.) *dih*;

*dikh* give them, *diyuus* give

- him, (fut.) *dimə*, *dikk*, *diyi*, etc.; (past) *dyut*, (pl.) *dit'*, (f.) *dis*, (pl.) *disə*; *dyutun* he, she gave; *dyututh* thou gavest, *dyutukh* they gave, *dyutnas* he, she gave to him, her; *dit'nas*, do. with pl. obj.; (pa. p.) *dyutmut*, *dit'mət'*, *disməts*, *dismətsə*; *disəs* she was given to him, her; *disen* they, (f.) were given by him, her; *dyutmut* given, (f.) *disməts*.
- daakh* (m.) letter-post, (dat.) *daakas*.
- dab* (f.) balcony, (dat.) *dabi*.
- deera* (m.) tent, lodging-place, (dat.) *deeras*.
- deeshum* see, (past.) *dyuuth*; *dyuuthum* I saw, *dyuuthmai* I indeed saw, pa. p. *dyuuthmut*; past and pa. p. conj. like *behun* sit exc. f. pl. *deechi* and *deechimətsə*.
- ḍḍraavun* harass, waste; past, *ḍḍroou*.
- ḍun* (m.) walnut.
- əch'* (f.) eye, (rest of sg.) *əch'*, (nom. pl.) do., (dat.) *əchen*.
- ədraavun* moisten, *ədrəvith* having moistened, (past) *ədroov*, (f.) *ədrəv* she was wet, *ədrəvən* do. by him; conj. like *baaavun*.
- ədrun* be wet, get wet, (fut.) *ədri*, (past) *ədreu*, *ədrau*.
- əb* (m.) fault.
- əḍraavun* (v. tr.) mix, (past) *əḍroov*.
- əḍḍrun*, *əḍḍrun*, (v. tr.) mix, (past) *əḍḍur*, (pa. p.) *əḍḍurmut*, conj. like *aapərun*.
- əlyim*, (adj.) learned.
- əer* (f.) awl.
- əerzuu* (m.) desire.
- əs* (m.) mouth, (dat.) *əsas*, (ab.) *əsə*.
- əsəs* she was to him, *əsīs* they were to him; see *aasun*.
- əṭhə-vuhur* eight years old.
- əmis*, *əm'*, decl., p. 20.
- əmi*, emph. of *əm'*.
- əmisəi*, emph. of *əmis*.
- ən'*, *ən*; see *on* and *anun*.
- əndrə*; see *andar*.
- ənz* (m.) goose.
- ət'* there, emph. *əṭṭhəi*, *ət'ṭhəi*.
- əth'*, emph. of *ath*; (decl., p. 20).
- fariisii* (m.) Pharisee, (pl.) do., (dat.) *fariisən*, (ab.) *fariisyaū*.
- farzand* (m.) son, (dat.) *farzəndis*.
- fəzəl* learned, more than sufficient.
- fəidə*, *fəidə* (m.) advantage, profit.
- gaad* (f.) fish.
- gaam* (m.) village, (dat.) *gaamas*, (pl.) *gaam*, (dat.) *gaaman*, (gen. sg.) *gaamuk*; *gaaməci*, f. sg. obl. of *gaamuk*.
- gaasə* (m.) grass.
- gaash* (m.) light, daylight, dawn.
- gaatəl* clever, (pl.) *gaatəl'*, (f.) *gaatəj*; like *vəzul*, decl., p. 17.
- gaau*, *gaav* (f.), cow; decl., p. 16.
- gabar*, pl. of *gəbur*, son.
- gagur* (m.) rat, (f.) *gagər*.
- gamgini* (f.) sorrowfulness.
- gand* (m.) knot, (pl.) *gənd'*.
- gəndun* tie, knot, (past) *gənd*, (pl.) *gənd'*, (f.) *gənd*, (pl.) *ganji*; (pa. p.) *gəndmut*, *gənd'mət'*, *gəndməts*, *ganjimətsə*.
- garə* (m.) house; decl. like *athə*, p.
- garun*, *gaḍun*, *garun* carve, fashion, (past) *gor*, (pl.) *gər'*, (f.) *gər*; (pl.) *gari*; (*r*, *d*, *r* throughout); conj. like *karun*.
- gatshun* go, (pr. ptc.) *gatshaan*, *gəṭshith* having gone, (fut.) *gatshə*, (past) *gau*, (pl.) *gəi*, (f.) *ga-i*, (pl.) *gayi* (these last

- three words are almost identical); (pa. ptc.) *goomut*; (pl.) *gəzmət'*, (f.) *gəzməts*, (pl.) *gəzmətsə*.
- gatshun* be proper, ought; forms as for *gatshun* go, except past *gotsh*, (pl.) *gətsh'*, (f.) *gətsh*, (pl.) *gətshi*.
- ged*, *gyəḍ*, (f.) handful of grass; (pl.) *geji*.
- gevon*, *gyevon* sing, *gevanuk* of singing, (f.) *gevnəc*, *gevanəc*, (ab.) *gevni*, *gyavni*.
- gəhun* grind, (pr. ptc.) *gəhaan*, (impv.) *gəh*, (fut.) *gəhə*, (past) *guh*; conj. like *tsəhun*.
- gərgər* (m.) sound of whirring machine or flowing water.
- gəb* (f.) sheep (decl., p. 16).
- gəzb* absent, invisible.
- gəḍ'* (f.) carriage.
- gəzn* harlot, (pl.) *gaapi*, (dat.) *gaapien*.
- gəzraan* unknown, unintelligent.
- gənzərun*, *gənzrun* count, consider, (pr. ptc.) *gənzraan*, (past) *gənzur*, (pa. p.) *gənzurmut*; conj. like *aapərun*.
- gər*, *gər*, (f.) clock, watch; rest of sg. and nom. pl. *gari* (village dial. *r*).
- gob* heavy, (dat.) *gəbis*, (pl.) *gob'*, (f.) *gob*; pl. *gəb*; the *o* of m. pl. and f. sg. tends towards *ə*.
- gəḍ* (m.) beginning, (ab.) *gəḍə* at first.
- gəḍni* at first.
- gəḍnuk* (adj.) first (decl., p. 18); emph. *gəḍnukui*.
- golaam* (m.) slave, (ag. sg. dat. pl.) *golaaman*, (voc. sg. nom. pl.) *golaam*, (gen.) *golaamsund*.
- gənaah* (m.) sin.
- gənaagaar* (m.) sinner.
- gəph* (f.) cave, (pl.) *gəphi*.
- grand* (f.) a counting, (pl.) *grənz*.
- gruust* (m.) farmer, (dat.) *gruustis*.
- gudoom* (m.) tethering rope.
- gudurun*, *gudarun*, *gudrun* happen, (past) *gudur*; conj. like *aapərun*.
- gur*, *gur* (m.) horse (*r* in vill. dial.), (dat.) *guris*, (ab.) *guri*, (ag. sg. nom. pl.) *gur'*. See next.
- gur* (f.) mare (decl., p. 16). (*r* in vill. dial.) The *u* in *gur'* and f. *gur* tends towards *ə*.
- guur* (m.) cowherd.
- haal* (m.) condition, state.
- haaputh* (m.) bear, (ag.) *haapatan*.
- haavun* show, (fut.) *haavə*, (past) *hoov*, (pl.) *heev'*, (f. sg.) *həzv*; (pl.) *haavi*; (past w. 2 pl. ag. suff.) *hoovuvə* *həzv'və*, *həzvəvə*, *haavivə*; conj. like *traarun*.
- hakh* (m.) lit. truth, *hakas andar* concerning.
- hameeshə* always.
- hamsaayi* (m.) neighbour, (ab. pl.) *hamsaayau*.
- han* diminutive suffix, *hayi hayi* in pieces.
- haryaah*, *haargaahai* if.
- hath* hundred.
- hechun* learn, (inv.) *hech*, (fut.) *hechə*, (past) *hyoch*, (pl.) *hech'*, (f. sg.) *hyəch*, (pl.) *hechi*; (pa. p.) *hyochmut*, *hech'mət'*, *hyəchməts*, *hechimətsə*.
- hekun* be able, gen. impersonal, (pr. ptc.) *hekaan*, (past) *hyok*, (pl.) *hyek'*, (f.) *hyəc*, (pl.) *heci*; past w. 3 sg. suff. *hyokun*.
- hənz*, fem. of *hund* (decl., p. 17).
- həzn*, suff. meaning small.
- liḥz* (m.) boatman, (pl.) *do*.
- hət* (f.) bit of wood (decl., p. 16).
- hoosh* (m.) intelligence, consciousness.
- hooz* (m.) pool, tank, (dat.) *hoozas*.
- host* (m.) elephant.
- hoṭ* (m.) throat (decl., p. 15).
- hots* (m.) forearm.



- hukum* (m.) command, (ab.) *hukmā*.  
*humis*, dat. of *huh* (decl., p. 20).  
*hund* of; decl. like *sund*, p. 17.  
*huri huri* noise to make horse go on.  
*huun* (m.) dog (decl., p. 15).  
*hyæ*; see *hekun*.  
*hyon* take, begin, *hyeth* having taken, (past) *hyot*, (pl.) *hyet'*, (f.) *hyts*, (pl.) *hyetsā*; *hyotun* he, she took it; *hytsən*, do. took it (f.); *hyetsnas*, f. pl. past, w. 3 sg. ag. suff. and 3 sg. gen. or dat. suff.; (pa. p.) *hyotmut*, *hyet'mat'*, *hytsmats*, *hyetsəmatsā*.  
*hyor*, *hyur* upwards; *hyorkun*, *hyærkun* do. (Vill. dial. *r*).  
*hyuh* (suff.) like, (dat.) *lihīs*, (pl.) *lih'*.  
*jaai*, *jaayi* (f.) place; rest of sg. do.  
*jaan* good, excellent.  
*jaanaavaar* (m.) bird, (dat. pl.) *jaanaavaaran*.  
*jahaan* (m.) world, (gen.) *jahaanuk*, (dat.) *jahaanas*.  
*jalaal* (m.) glory.  
*jamā karun* collect.  
*jangal* (m.) jungle, etc., (dat.) *jangalas*.  
*javaab* (m.) answer.  
*joorā* (m.) pair, *joorā* one pair (*r* in villages).  
*joosh* (m.) enthusiasm, earnestness.  
*juumphar* (f.); see *zhompri*.  
*kaal* (f.) 11th lunar day, (pl.) *kāsh*.  
*kāāh*, anyone, someone (decl., p. 21); *kāāhai* whoever.  
*kaakaz*, *kaakad* (m.) paper.  
*kaakh* (m.) father, especially in address.  
*kaal* (m.) time, w. indef. art. *kaalāa*.  
*kaangar* (f.) portable earthen brazier; rest of sg. and nom. pl. *kaangri*.  
*kaar* (m.) work.  
*kaarun*, *kaarun* (*r* in village dial.); v. tr. boil, (past) *koor*, (f.) *kāzr*.  
*kabar* (f.) grave, tomb; rest of sg. nom. pl. *kabri*.  
*kadun* take or put out, (pr. ptc.) *kalaan*, (past) *koḍ*, (pl.) *kāḍ'*, (f.) *kāḍ*, (pl.) *kaji*; *koḍun* he, she ejected it, (m.) *koḍnas* do. for him, her; *kāḍən* he, she ejected it, (f.); *kāḍnas* do. for him, her; *kajakh*, *kujekh* they ejected them (f.); (pa. ptc.) *koḍmut*, (pl.) *kāḍmat'*, (f.) *kāḍmats*, (pl.) *kajimatsā*.  
*kafan*, *kaphan* (m.) burial garment, (dat.) *kafnas*.  
*kalaam* (m.) word, speech.  
*kalā* (m.) head, (ab.) do.  
*kan* (m.) ear.  
*kani*, *kaji*; see *kuni*.  
*kar* when?  
*karun* do; conj., pp. 22-4; *karhas* thou wilt make for him, her; *karnai* they will make for thee, *kār'nas* he, she, did them for him, her; *kārhai* they did it (f.) for thee, *kār'than* peculiar form of *kārith* having done.  
*kasam* (m.) oath.  
*kashiir* (f.) Kashmir, Srinagar.  
*kasun* fry, (fut.) *kasā*; conj. like *karun*; (past) *kos*, (pl.) *kās'*, (f.) *kās*, (pl.) *kasā*.  
*kath* (f.) word, etc. (decl., p. 16).  
*kaṭh* (m.) ram (decl., p. 15).  
*katun* spin, (past) *kot*, (pl.) *kāt'* (f.) *kāts*, (pl.) *kātsā*; (pa. p.) *kotmut*, *kātmāt'*, *kātsmats*, *kātsəmatsā*.  
*kēēh*, *kēētshaah* something, etc. (decl., p. 21).

- kəəd'* (m.) prisoner (decl., p. 15).  
*kən* (m.) foundation.  
*kənun* sell, (pr. ptc.) *kənaan*,  
 (imv.) *kən*, (fut.) *kənə*; *kənan*  
 thou wilt sell it; (past) *kun*,  
 (pl.) *kən'*, (f.) *kəp*, (pl.) *kəpi*;  
 (pa. ptc.) *kənmūt*, (pl.)  
*kən'mət'*; (f.) *kəpməts*, (pl.)  
*kəpmətsə*; *kənhən* he would  
 have sold it.  
*kərkər* (m.) sound of creaking.  
*kətsun* to wet, (imv.) *kəts*, (fut.)  
*kətsə*, (past) *kuts*, (pl.) *kəts'*,  
 (f.) *kəts*, (pl.) *kətsə*; conj.  
 like *tsəhun*.  
*kəzfi* sufficient.  
*kəzəl'kyeth* on the day after to-  
 morrow.  
*kəzm* (f.) work (decl., p. 16).  
*kəzshur*, *kəoshur* (m.) Kashmiri  
 (man or language), (pl.) *kəzshir'*;  
 (f.) *kəzshir* K. woman.  
*kəzsi*; see *kāāh*, *kēēh* (decl., p. 21).  
*kəzth* (f.) stalk, (pl.) *kaachi*.  
*kəz'* (m.) a Qazi; decl. like  
*kəəd'*, p. 15.  
*kəzn* (f.) stone (decl., p. 16).  
*kəsə* (m.) narrative, story, (dat.)  
*kəsas*.  
*khaar* (f.) a measure; rest of  
 sg., nom. pl. *khəzr*.  
*khaaskar* especially.  
*khabar* (f.) news, information.  
*khafə* angry.  
*khar* (m.) ass, (dat.) *kharas*.  
*kharcaavun* spend, (past) *kharcoov*.  
 conj. like *banaavun*.  
*kharəc karun* spend.  
*khəsun* ascend, (past) *khot*, (pl.)  
*khət'*, (f.) *khəts*, (pl.) *khətsə*;  
 (pa. ptc.) *khotmūt*; (pl.)  
*khət'mət'*; (f.) *khətsməts*; (pl.)  
*khətsəmətsə*; *khəsnai*, emph.  
 of inf. ab.  
*khath* (m.) letter, (dat.) *khatus*.  
*khayaal* (m.) thought, (ab.)  
*khayaalə*.  
*khədməth*, *khəzməth* (f.) service.  
*kheet*, *khūt'* (f.) field; rest of sg.,  
 nom. pl. *kheeti*, *khūti*; (dat.  
 pl.) *kheetan*, *khūtan*.  
*khənzun* pluck hair, (imv.) *khənz*,  
 (fut.) *khənzə*; conj. like *tsəhun*;  
 (past) *khunz*, (pl.) *khənz'*, (f.)  
*khənz*, (pl.) *khənzə*.  
*khəzlik* (m.) Creator, (ag.)  
*khəzlikan*.  
*khəzr* (m.) well-being.  
*khəzrij* ejected.  
*khəztrə*, *khəztran* for the sake of.  
*khūt'*; see *kheet*.  
*khohvur* left, not right.  
*khoof* (m.) fear, (ab.) *khoofə*.  
*khootsun* fear, (past) *khūts*, (pl.)  
*khūts'*, (f.) *khūts*, (pl.)  
*khootsə*; for vowel *uu* see p. 10.  
 (pa. p.) *khūu-tsmūt-ts'mət'*  
*-tsməts*, *khootsəmətsə*.  
*khəf* not genuine (coin), deceitful.  
*Khədaa* (m.) God, (dat.)  
*Khədaayəs*, (ab.) *Khədaayən*.  
*khədaavand* (m.) lord, sir, (dat.)  
*khədaavandas*, (voc.) *khədaav-  
 andə*.  
*khər* (m.) hoof, (dat. pl.) *khəran*.  
*khəsh* happy.  
*khəshii* (f.) pleasure.  
*khəyon* eat, (pr. ptc.) *khəyeraan*;  
*khəyeth* having eaten, (fut.)  
*khəyəmə*, (past) *khəu*, *khəyau*,  
 (pl.) *khəyēi*, (f.) *khēi*, (pl.)  
*khēyēi*; these last three almost  
 identical; *y* in *khe* may be  
 omitted or inserted; (pa. p.)  
*khəyomūt*, *khēi-mət'*, *-məts*,  
*-m-tsə*.  
*khur*, = *khər*.  
*khūūt* (m.) a stumbling, stumbling  
 block.  
*kinə* or.  
*kin*, *kin'* in direction of.  
*kənd* (m.) thorn, (pl.) *kənd'*.  
*kooci* (f.) lane in town.  
*koonə* why not?

*kooth* (m.) coat.  
*kor, kor* (m.) bracelet, (dat.) *kəris*,  
 (ab.) *kari*; (pl.) *kər'*, (dat.)  
*karyen*, (ab.) *karyau*; (vill. dial.  
*r*).  
*kəlai* (f.) wife; rest of sg., nom. pl.  
*kəlyi*, (dat. pl.) *kəlyen*, (ab. ag.)  
*kəlyau*.  
*kətsʰ* (f.) bag, (pl.) *kətsʰə*.  
*kraal* (m.) potter, (ag.) *kraalan*.  
*krakh* (f.) noise, (pl.) *krakə*.  
*kun* towards.  
*kun* only one, (emph.) *kunui*.  
*kuni*, *kuni* at all, in any case;  
*kuni kani*, *kuni kani* in any  
 way; see also *kēēh* (decl., p. 21).  
*kus* who? (decl., p. 20).  
*kut* whither?  
*kuur, kuur* (f.) girl; rest of sg.,  
 nom. pl. *koori*; (dat. pl.) *kooryen*,  
 (ab. ag.) *kooryau* (*r* in villages).  
*kūūs* small, (ag. sg., nom. pl.) *kēās*.  
*kūūt* how much or many? (dat.)  
*kəətyis*, (ab.) *kəəti*; (ag.) *kəət*;  
 (nom. pl.) *do.*, (dat.) *kəətyen*,  
 (ab. ag.) *kəətyau*; (f.) *kəəts*,  
 (dat. ab. ag.) *kəətsi*, (pl.) *kəətsə*.  
*kyaā, kyaāh* what?  
*kyaāmalk* (m.) resurrection, day  
 of judgment, (dat.) *kyaāmatas*.  
*kyaāzi, kyaāzi* why?  
*kyiṭh pəəṭh'*, *kyiṭhə pəəṭh'* how?  
*kyom* (m.) worm.  
*kyut* for, (fem.) *kyits*, *kits*.  
*kyuth* what kind of, Urdu *kaisā*,  
 (dat.) *kithis*, (ab.) *kithi*, (ag.  
 sg., nom. pl.) *kith'*, (f.) *kitsh*;  
 (pl.) *kitshə*.

*laagun* (v. tr.) attach, (pr. ptc.)  
*laagaan*, (past) *loog*, (pl.)  
*ləəg'*, (f.) *ləəj*, (pl.) *laəji*; (pa. p.)  
*loogmut*, etc.  
*laakam* (m.) bridle.  
*laal* (f.) saliva.  
*laarun, laarun* run, (pr. ptc.)  
*laaraan*; vill. dial. *r*.

*laarun, laarun* come in contact  
 with, touch, (pa. ptc.) *laar*  
*-yoomut*, *-yeemat'*, *-yeeməts*,  
*-yeemətsə*, (*r* in vill. dial.).  
*laayun* strike, beat, (past) *looī*,  
 (pl.) *ləəzi*, (f.) *ləəzi*; (pl.) *laəyi*,  
 (pa. p.) *looimut*, *ləəzi-mət'*, *-məts*,  
*laəyimətsə*; *looyunas* he hit  
 him; *ləəzyən* he hit her.  
*labun* obtain, *ləbith* having found,  
 (emph.) *ləbithəi*, (past) *lob*, (pl.)  
*ləb'*, (f.) *ləb*, (pl.) *labi*; *lobun*  
 he found; conj. like *karun*.  
*ladun* send, load, (past) *lod*, (pl.)  
*ləd'*, (f.) *ləz*, (pl.) *lazə*; (pa. p.)  
*lodmut*, *ləd'mət*, *ləzməts*, *ləzi-*  
*mətsə*; *lodun* he, she loaded;  
*lazakh* they loaded them (f.).  
*lagun* be attached, (pr. ptc.)  
*lagaan*, (past) *log*, (pl.) *ləg'*, (f.)  
*ləj*, (pl.) *laji*; *ləjəs* it (f.),  
 attached to him; (pa. ptc.)  
*logmut*, (pl.) *ləg'mət'*, (f.) *ləj-*  
*məts*, *ləjimətsə*.  
*laganaavun* attach, (pr. ptc.) *laga-*  
*naavaan*; conj. like *banaavun*.  
*lamun* drag, (pr. ptc.) *lamaan*,  
 (past) *lom*; conj. like *karun*.  
*Landan* (m.) London, (ab.)  
*landanə*.  
*lafaz, laphaz* (m.) word.  
*langun* walk lame, (pr. ptc.)  
*langaan*.  
*lath* (f.) foot of large quadruped,  
 (pl.) *latə*, (dat.) *latan*; *latə dipi*  
 kick.  
*laṭh* (f.) time, as *treyimi laṭi* at  
 the third time.  
*lazakh*; see *ladun*.  
*leekhun* write, (past) *lyuukh*, (pl.)  
*liikh'*, (f.) *lich*, (pl.) *leechi*;  
*lichən* he, she wrote it (f.);  
 (pa. ptc.) *lyuukhmut*, *liikh'mət'*,  
 (f.) *lichməts*, *leechimətsə*.  
*lej* (f.) cooking pot, (pl.) *leji*.  
*ləəikh* worthy.  
*ləəzim* right, proper.

- lar* (f.) house ; rest of sg., nom. pl. *lari*.  
*lät* (f.) tail ; rest of sg., nom. pl. *läti* ; see *lot*.  
*liikin*, *leekin* but.  
*livun* smear, (past) *lyuv*, (pl.) *liv'*, (f.) *liv*, (pl.) *livi* ; (pa. p.) *lyuvmut*, *liv'mät'*, *livmets*, *livimätsä*.  
*loosun* be tired, (past) *luus*, (pl.) *luus'*, (f.) *luus*, (pl.) *loosä* ; (pa. p.) *luusmut*, *luus'mät'*, *luusmets*, *loosämätsä*.  
*lot* quiet, slow, gentle ; *lot' pəzih'* quietly.  
*lot* (m.) tail, (dat.) *lätis*, (pl.) *lät'* ; see *lät*.  
*lokut* small, little, (dat.) *lökätis* ; (ab.) *lökäti*, (ag. sg., nom. pl.) *lökä'*, (dat.) *lökäten*, (f.) *lökät* ; (pl.) *lökci*.  
*luukh* (m. pl.) people, (dat.) *luukan*.
- ma*, *maa*, *mata* not ; in various precative and prohibitive clauses.  
*maa* to ask question (with doubt).  
*maahraaj* (m.) the Maharaja.  
*maal* (m.) property.  
*maanun* obey, agree to, (pr. ptc.) *maanaan*, (inf. ab.) *maannä*.  
*maarə gatshun* be destroyed, wasted.  
*maarəvaatul* (m.) executioner, (pl.) *maarəvaat-äl'*, (dat.) *-lan*, (ab.) *-lau* ; see *vaatul*.  
*maarun* strike, kill, (fut.) *maarə*, (ab. inf.) *maarni*, (past) *moor*, (pl.) *məzər'*, (f.) *məzər*, (pl.) *maari* ; *məzryuukh* 30.21 ; 37.17 ; 38.15 ; *məzryuun* kill, pp. 22-4.  
*maatam* (m.) mourning.  
*maatampursii* (f.) consoling in bereavement.  
*madaar* (m.) consolation.
- magar* but.  
*manaavun* persuade, (past) *manoov* ; conj. like *banaavun*.  
*manganaavun* send for, *gur'* *manganəəvihai* they sent for horses (emph.) ; conj. like *banaavun*.  
*mangun* ask, (fut.) *mangə*, (past) *mong*, (pl.) *məng'*, (f.) *mənj*, (pl.) *manji* ; (pa. p.) *mongmut*, (f.) *mənjmets*, etc.  
*manz* in, *manzə* from in.  
*marun* die, (pr. ptc.) *maraan*, (fut.) *marə*, (past) *muud*, (pl.) *muud'*, (f.) *məyi*, (pl.) *do* ; (pa. ptc.) *muumut* ; (pl.) *muumät'*, (f.) *muumäts*, (pl.) *muumätsä* ; (past cond.) *marihe* ; *marai* if I die.  
*mashhuur* well known.  
*Masih* (m.) Christ.  
*mathun* smear, (past) *moth*, (pl.) *məth'*, (f.) *məts'h*, (pl.) *matshə* ; (pa. p.) *mothmut*, *məth'mät'*, *məts'hmets*, *matshəmätsä* ; *məts'hən* he, she, smeared it (f.)  
*mazuur* (m.) workman, (ab. pl.) *mazuurau*.  
*mets* (f.) clay.  
*məzdaan* (m.) plain, (dat.) *məzdaanas*.  
*məzj* (f.) mother, decl. like *vəzj*, p. 16.  
*məzlik* (m.) master, owner, (dat.) *məzlikas*.  
*məl'kəzj* (f.) queen ; rest of sg. nom. pl. *məl'kaajni*.  
*məts* (f.) mad woman ; decl., p. 17 ; see *mot*.  
*miil* (m.) mile.  
*miith'*, pl. of *myuuth*, q.v.  
*mohbath* (m.) love, (dat.) *mohbatas*.  
*mohonyuv*, *mehnuv* (m.) man ; decl. like *necuv*, p. 15.  
*moojizə* (m.) miracle.  
*moojub* (m.) reason.  
*mool* (m.) father, (dat.) *məzlis*, (ab.) *maali*, (ag.) *məzəl'*, (nom.

- pl.) do., (dat.) *maalen*, (ab. ag.) *maalar*.  
*moolum* known.  
*moosul* (m.) tax, etc.  
*mooth* (m.) death, (gen.) *mootuk*, (f.) *mootac*; decl. of ending -uk, p. 18.  
*mot* mad; decl., p. 17; see *mats*.  
*mot* (m.) back (upper part), (ab.) *mafi*.  
*modrer*, *modrur* (m.) sweetness.  
*mokalun* be finished, (past) *mokalyau*.  
*mokh* (m.) face, (ab.) *mokha* on account of.  
*mol* (m.) price.  
*mordə* (m.) dead person.  
*muhi* (m.) poverty.  
*muhkam* firm, strong.  
*multaaj* needy, in want.  
*mulkh* (m.) country.  
*musaafr* (m.) traveller.  
*mutsarun*, *mutsrūn* (v. tr.) open, *yun mutsrnə* be opened; conj. like *aapərun*; (past) *mutsur*, (pl.) *mutsar'*; *mutsrūn*, *mutsurun* he, she opened; *mutsrūus* loose him.  
*mutsaavun* (v. tr.) open, (past) *mutstroov*, (pl.) *mutsrəzv'*, (f.) *mutsrəzv*, (pl.) *mutstraavi*; conj. like *banaavun*.  
*myoon* my, (m. pl.) *myəən'*, (f. sg.) *myəən*, (pl.) *myaəni*; (m. pl. and f. sg. nearly identical).  
*myuuth* (adj.) sweet, (m.) a kiss, pl. *miith'*.  
*naa* (neg. interr. suff.), *aasinaa* will there not be?  
*naad* (m.) a call.  
*naag* (m.) spring of water; (decl. p. 15).  
*naakaar* evil, worthless.  
*naal* (m.) neck, (ab.) *naalə*; see *nəzl'*.  
*naal* (m.) horseshoe.  
*naalmut* (m.) embrace.  
*naan-gaar* (m.) cultivator.  
*naar* (m.) fire, (dat.) *naaras*.  
*naav* (m.) name.  
*nadi* (f.) river; rest of sg., nom. pl. *nadiə*.  
*natsun* dance, (gen.) *natsnuk*, (f.) *natsnəc*, (past) *nots*.  
*nata*, (1) if not, then, (2) otherwise.  
*nazar* (f.) a look, *nazaraah* a look.  
*nebar*, *nyebar* (adv.) outside.  
*necuv* (m.) son; (decl., p. 15).  
*neerun* emerge, (pr. ptc.) *neeraan*; *niirith* having emerged, (past) *draaiv*; (pl., f. sg. and pl.) *draae*, (pa. p.) *draa-mut -mət'*, -*məts*, -*mətsə*.  
*neethər* (m.) marriage.  
*nendər*; see *nyendər*.  
*nə* not.  
*nəbii* (m.) prophet.  
*nəzl'* on the neck; see *naal*.  
*nəzdiikh* near.  
*nish*, *nishin* near.  
*non* naked, (pl.) *nən'*, (f.) *nən*, (pl.) *nəni*.  
*nookar* (m.) servant, (dat.) *nookaras*, (dat., pl.) *nookaran*.  
*nookarii* (f.) service.  
*nooth* (m.) banknote.  
*nou* new, (f.) *nəu*, *nəv*.  
*nəkhsaan* (m.) loss, injury.  
*nəmis*, *nəman*, etc.; see *yih*, p. 20.  
*nyaavun* cause to be taken or despatched, (past) *nyoov*, (pl.) *nyəzv'*; (f.) *nyəzv*, (pl.) *nyaavi*; *nyoovuk* is a jocular form of *nyoov*, (pl.) *nyəzvuk'*; conj. like *traavun*.  
*nyebar*; see *nebar* out.  
*nyəndər* (f.) sleep; rest of sg. *nyəndri*.  
*nyun* take, (past) *nyuuv*, (pl., f. sg. and pl.) *niyi* or *nii*; *nyuukhas* was taken by them for him, her; (pa. ptc.) *nyuvmut*, (pl.) *niimət*; (f.) *niiməts*, (pl.)

- nīmatsə* ; *nīlan*, 3 sg. and pl. impv.  
*nyuul* blue, (dat.) *nīlis*, (ab.) *nīli*, (ag.) *nīl'*, (n. pl.) *do.*, (dat.) *nīlyen*, (ab. ag.) *nīlyau* ; (f.) *nīj*.  
*obrun* cloud over, (fut.) *obri*, (past) *obrauv*.  
*obur* (m.) cloud.  
*od* half, (pl.) *əḍ'* ; (f.) *əḍ*, (pl.) *aji*.  
*on* blind, (dat.) *ənis*, (pl.) *ən'* ; (f.) *ən*, (pl.) *api*.  
*ool* (m.) nest ; (decl., p. 15).  
*oor*, *oor* there (*r* in vill. dial.)  
*oos* was ; see *aasun* ; *oosus* was to or for him, her ; conj., p. 21.  
*paakvun* cook, (past) *pook*.  
*paanə* self, selves, Urdu *āp*, (dat.) *paanas* of one's own accord, (emph.) *paanaī*.  
*paanvəzn* Urdu *āpas mē* mutually, to one another, among our, your, themselves.  
*paarun* prepare bed, *pəzrith* having prepared ; cf. *pəzrun* ; conj. like *maarun*.  
*paat-shaah* (m.) king, (dat.) *-shaahas*, (ag.) *-shaahan* ; *-shaaham* O my king, *-shaasund* of the king ; *-shaabaai* or *-baayi* queen, rest of sg. and n. pl. *do.* ; *-shaazaadə* prince, king's son, (dat.) *-zaadas*, (ag.) *-zaadan*.  
*paat-shəzhī* (f.) sovereignty, work of a king.  
*pagaah* to-morrow.  
*pai* (m.) trace, sign.  
*pakanaavun* cause to go, (pr. ptc.) *pakanaavaan* ; conj. like *banaavun*.  
*pakh* (f.) wing, (nom. pl.) *pakhə*.  
*pakun* go, walk, (pr. ptc.) *pakaan* ; (conj., p. 22).  
*palang* (m.) bed, (dat.) *palangas*.  
*panun* own, Urdu *apnā* ; decl., p. 17 ; see *paanə*.  
*par* (m.) foot, (dat. pl.) *paran*, at someone's feet.  
*parun*, *parun* read ; *r* in vill. dial. ; conj. like *karun*.  
*parvaayi* (m.) care, anxiety.  
*patə* (m.) trace, sign.  
*patə* behind, after, afterwards.  
*path* after, behind, *pathkun* behind, backwards.  
*patsh* (f.) trust, belief.  
*patyum* (adj.) last ; (decl., p. 18).  
*pəzdə* born, created.  
*pəzp'*, *pəzpi* (m.) sinner.  
*pəzrun* put on, *pəzrith* having put on ; see *paarun*.  
*pəžsə* (m.) a pice.  
*pəžls* five, *pəžtsyum* fifth.  
*-pəžth'* suff. meaning manner ; as *kyithə pəžth'* how ?  
*pəz* (m.) hawk, (dat.) *pəzas*.  
*pəzəar* (m.) pair of shoes.  
*pəhər* (m.) a watch of the day or night.  
*pəhrə* (m.) being on guard.  
*pəhrəvool* (m.) a man on guard, (dat.) *pəhrəvəlis*.  
*pəṭ* (f.) a board ; rest of sg., nom. pl. *paci*, (dat. pl.) *pacen*, (ab. ag.) *pacyau*.  
*phaakə* (m.) hunger, fasting.  
*phakh* (m.) bad smell.  
*phamb* (m.) cotton wool.  
*phaṭun* be split, (past) *phoṭ*, (pl.) *phəṭ'*, (f.) *phəṭ*, (pl.) *phaci* ; (pa. ptc.) *phoṭmut* ; (pl.) *phəṭ'-mat'* ; (f.) *phəṭmats*, (pl.) *phacimatsə*.  
*pheerun* turn, walk about, *phīrith* having turned, (past) *phyuur*, (pl.) *phīr'*, (f.) *phīr*, (pl.) *pheeri* ; (pa. p.) *phyuurmut*, *phīr'mat'*, *phīrmats*, *pheerimatsə*.  
*pheran* (m.) long Kashmiri robe.  
*phikir* (f.) anxiety, (ab.) *phikiri*.

- phiri*; see *treh*.  
*Phorsat* (m.) Forsyth.  
*pholun* to blossom, used of dawn,  
 (past) *phol*, (pl.) *phol'*, (f.)  
*phoj* (unrounded o), (pl.) *phoji*,  
 (pa. p.) *pholmut*, *phol'mat'*,  
*phojmats*, *phojimatsə*.  
*phutraavun* (v. tr.) break, (past)  
*phutroov*.  
*phutrun*, *phutarun* (v. tr.) break,  
 (past) *phutur*; conj. like  
*aaparun*.  
*phutun* (v. int.) burst, be broken,  
 (past) *phut*, (pl.) *phut'*; (f.)  
*phat*, *phut*; (pl.) *phuci*; the  
 u in m. pl., f. sg. and slightly  
 in f. pl. tends towards ə:  
 (pa. p.) *phutmut*, *phutmat'*,  
*phatmats*, *phucimatsə*.  
*phyok* (m.) shoulder, (pl.) *phyek'*.  
*piir* (f.) chair.  
*piir* (m.) Muhammadan holy man.  
*poosh* (m.) flower, (ab.) *pooshi*.  
*pot* backwards, behind.  
*poz* true, (pl.) *pəz'*; (f.) *pəz*,  
 (pl.) *pazi*; *pəz' pəzth'*, *pazi*  
*pazi* truly; see *apuz*.  
*poshaakh* (m.) raiment.  
*praarun* wait, wait for, watch  
 for; conj. like *maarun*.  
*prath* every.  
*prazan-aarun* recognize, (past)  
*-oov*, *-oovnn* he recognized;  
 conj. like *banaarun*.  
*pream*, *preem* (m.) love, (dat.)  
*preimas*, (ab.) *preimə*, (ag.)  
*preiman*, (pl. rare): *preimuk*, of  
 love; decl. of -uk, p. 18.  
*prutshun* ask, (imv. pl.) *prut-*  
*shiw*, (past) *prutsh*, (pl.)  
*prutsh'*, (f.) *prutsh*, (pl.)  
*prutshə* (u of m. pl. and f. sg.  
 tends towards ə); see p. 10;  
*prutshun* he asked, *prutshus*  
 asked him, *prutshas* I will ask  
 him; (pa. p.) *prutsh-mut -'māt'*,  
*-mats*, *-matsə*.  
*puhur* (m.) scorpion.  
*puut* (m.) young one, esp. bird,  
 chicken, (pl.) *puut'*, (ab.) *puut-*  
*yau*; (f.) *puuts*; (pl.) *puutsə*.  
*puuth* (f.) book; rest of sg., nom.  
 pl. *poothi*.  
*pyaalə* (m.) cup, (dat.) *pyaulas*.  
*pyeth*, *pyath* upon.  
*pyon* fall, (past) *pyaaw*, *pyoov*  
 (pl.) *peei*, (f.) *pei*, (pl.) *peyi*;  
 these last three practically  
 identical; *pyoos* it fell for him;  
 (pa. ptc.) *pyoomut*, (pl.)  
*pyeemat'*, *peemat'*, (f.) *peemats*,  
 (pl.) *peematsə*.  
*raatas* by night.  
*raatal'* by night.  
*raath* (f.) night; rest of sg., nom.  
 pl. *rəzts*.  
*raatəmgul* (m.) owl, (dat.) *-məglis*,  
 (pl.) *-məgəl'*, (f.) *-məgəj*.  
*raavun* be lost, (past) *roov*, (pl.)  
*rəzv'*, (f.) *rəzv*, (pl.) *raavi*;  
 (pa. ptc.) *roovmut*; (pl.) *rəzv'-*  
*māt'*; (f.) *rəzvmats*, (pl.) *raavi-*  
*matsə*.  
*raazə* (m.) raja, rich man.  
*rachun* keep, protect, (inf. ab.)  
*rachni*, (past) *roch*, (pl.) *rəch'*,  
 (f.) *rəch*, (pl.) *rachi*; (pa. ptc.)  
*rochmut*, *rəch'māt'*, *rəchmats*,  
*rachimatsə*.  
*rang* (m.) colour, pleasure.  
*rasad* (f.) rations, military pro-  
 visions.  
*ratun* seize, (past) *rot*, (pl.) *rət'*,  
 (f.) *rət*, (pl.) *raci*; (pa. ptc.)  
*rotmut*, *rət'māt'*, *rətmats*, *raci-*  
*matsə*.  
*raz* (f.) rope.  
*rəch* (f.) amulet; rest of sing.,  
 nom. pl. *rachi*.  
*rəham* (m.) pity.  
*roogan* (m.) polish, pleasure.  
*roozun* remain, (past) *ruud*, (pl.)  
*ruud'*, (f.) *ruuz*, (pl.) *roozə*;

- (pa. ptc.) *ruudmut*, *ruud'mət'*, *ruuzməts*, *roozəmətsə*.  
*rəpai* (f.) rupee; rest of sg., nom. pl. *rəpyi*; also m.; dat. *rəpyes*.  
*rut* good, (dat.) *rətis*, (pl.) *rət'*; (f.) *rəts*, (pl.) *rətsə*; *rət' pəzli* well.  
*ruud*, *ruudmut*; see *roozun*.  
*saa-ath*, *saath* (m.) space of time, short time.  
*saaph* clean.  
*saarun* collect goods, (pr. ptc.) *saaraan*; conj. like *maarun*.  
*sabab* (m.) cause, reason.  
*sabakh* (m.) lesson.  
*sabih* (m.) Jewish sabbath, (gen.) *sabtuk*.  
*sadaah* (m.) a sound.  
*sadakh* (f.) road; rest of sg. nom. pl. *sadki*.  
*safar* (m.) journey, *safruk* of a journey; decl. of *-uk*, p. 18.  
*sahii* correct, safe.  
*sajdə* (m.) religious prostration.  
*sakhat* severe.  
*sakhrun* set out, (past) *sakhryau*, (pl., f. sg. and pl.) *sakhrei*, *sakhreyi*, (pa. p.) *sakhryoomut*, *sakhryeeməts*, etc.  
*salaamath* safe.  
*samkhun*, *samakhun* to meet, (inf. ab.) *samkhani*, (past) *samukh*, (pl.) *saməkh'*, (f.) *saməkh*, (pl.) *samkhi*.  
*samun* (v. int.) gather, be collected, (past) *samyau*, pl. *samei*, (f.) *samei*, pl. *sameyi* (no real difference in these three); (pa. p.) *samyoomut*, (f.) *samyeeeməts*.  
*sangsaar karun* to stone.  
*sapdun*, *sapnun* become, *səpnith* having become, (past) *sapud*, (pl.) *sapəd'*, (f.) *sapəz*, (pl.) *sapzi*; *sapəzai* they, (f.) became for thee; *sapnun* is like *sapdun*, its first *n* becomes *n* where the *d* of *sapun* becomes *z*; (pa. ptc.) *sapudmut*, *sapədmat'*, *sapəzməts*, *sapzi-mətsə*.  
*sar* (m.) head.  
*saraai* (f.) inn.  
*saraph karun* spend.  
*sethaah* (adj.) much, (adv.) very; *sethaas kuulas*, *sethaayi kəzli* for a long time.  
*sə* sir, madam.  
*səət'* along with, with.  
*sənz* of, fem. of *sund*; (decl., p. 17).  
*sər sər* sound of rustling.  
*səts* (m.) tailor.  
*səzb* (m.) sahib.  
*səzl* (m.) walk, journey for pleasure, (dat.) *səzlas*.  
*shaam* (m.) evening, (dat.) *shaamas*; *shaamas-bəzg'* at evening time.  
*shaahar* (m.) city, (dat.) *shaahras*.  
*shaahmaar* (m.) snake.  
*shakh*, *shekh* (m.) doubt.  
*shakhas*, *shakəz* (m.) man, person, (dat.) *shakhsas*.  
*shamaa* (m.) candle, flame.  
*shamsheer* (f.) sword; rest of sg. and nom. pl. *shumsheeri*.  
*shech'* (f.) message.  
*sheerun* mend, *shiirith* having mended, (past) *shuur*, (f.) *shiir*.  
*shekhas*; see *shakhas*.  
*shiin* (m.) snow.  
*shikaar* (m.) hunting, (dat.) *shikaaras*.  
*shikəzər'* (m.) hunter, (pl.) do.  
*shikəzər'* (f.) kind of boat.  
*shongun* to sleep, *shangith* asleep, (past) *shong*, (pa. ptc.) *shong-mut*, (pl.) *shong'*, *-mət'*, (f.) *shonj*, *shonjməts* (unrounded *o* in both); (pl.) *shonji-*, *-mətsə*.  
*shukər* (m.) thanks.  
*shur*, *shur* (m.) child, boy; decl., p. 15 (*r* in vill. dial.).



*siir* (f.) brick ; rest of sg., nom. pl. *seeri*.  
*siir* (m.) secret.  
*siri*, *sirii* (m.) sun.  
*sōōcun* think, *sōōciṭh* having thought.  
*soodaa* (m.) provisions from market.  
*soodaa-gaar*, *sodaa-gaar* (m.) merchant, (dat.) *-gaaras*, (ag.) *-gaaran* ; *-gaaraa*, a merchant.  
*soon* our, (emph.) *soonui*, (pl.) *səən'*, (f.) *səən* (almost identical w. nom. pl.), (pl.) *saani*.  
*soor* (m.) pig.  
*soorui* all, (pl.) *səəri* (dat.) *saarini*, (f.) *səəri* ; (pl.) do.  
*soozun* send, (past) *suuz*, (pl.) *suuz'*, (f.) *suuz*, (pl.) *soozə* ; in nom. pl. and f. sg. *uu* tends slightly towards *ə*, see p. 10 ; conj. like *boozun* ; *suuzhas* they sent me.  
*sombrun*, *sombrun* collect, (pr. ptc.) *sombraan*, (past) *sombur*, (pa. ptc.) *somburmut* ; (pl.) *sombor'* - *mət'*, (f.) *sombər* - *məts*, *sombri* - *mətsə*.  
*Sonmarg* (f.) Sonamarg, (ab.) *sonmargi*.  
*srog* cheap, (pl.) *srog'*, (f.) *sroj* (unrounded *o*) ; (pl.) *sroji*.  
*su* he, (emph.) *suii*, (f.) *sə* ; (emph.) *səii* ; (decl., p. 20).  
*suli* early.  
*sund* of ; (decl., p. 17).  
*sunduukh* (m.) box, (dat.) *sun-duukas*.  
*syod* straight, (f.) *syəz*.

*taalav*, *taalau* (m.) roof, ceiling, (ab.) *taalvə*.  
*taam* up to.  
*taan* (m.) limb, (pl.) do.  
*taarun* cause to cross, take tribute, (pr. ptc.) *taaraan* ; conj. like *maarun*.

*taftiish* (m.) investigation, (adv.) certainly.  
*tagun* be possible, (past) *tog*, *togus* was possible to him ; conj. like *lagun*.  
*tashkiith* (m.) investigation.  
*tal* under.  
*tami*, *təm'*, *təmis*, *tamyuk* ; see *su*, (decl., p. 20) ; and *-uk*, (decl., p. 18).  
*taraph* (m.) direction, (ab.) *tarphə*, (dat. pl.) *tarphan*.  
*taraphdžerii* (f.) partiality.  
*tas*, *tasund*, *tath* ; see *su*, (decl., p. 20).  
*tamook* (m.) tobacco, (ag.) *taməzk'*.  
*taslaa* (m.) consolation.  
*tati*, *tət'* there ; *tatikis*, dat. of *tatyuk* of there.  
*tau patə* after that.  
*teeg* (m.) blade, (dat.) *teegas*.  
*tə* (conj.) then.  
*tə* = Urdu *to*.  
*tə* (conj.) and.  
*təər* (f.) cold ; rest of sg., nom. pl. *təəri* ; n. pl. also *təəra*.  
*təərən*, become cold : past *təəryou*, f. sg., m. and f. pl., *təəryeei* : *təəryeeis*, they got cold for him.  
*təmis* ; see *su*, (decl., p. 20) ; *təmisəvi*, emph. of *təmis*.  
*thaavun* place, (imv.) *thaav*, *thaavutə* ; *thaavum*, *thaavutəan* place for me, (past) *thoov*, (pl.) *thəzv'*, (f.) *thəzv*, (pl.) *thaavi* ; (pa. ptc.) *thooumut*, *thəzmət'*, *thəzməts*, *thaavimətsə* ; *thəzmətis* dat. of *thooumut* ; *thoovuk*, *thəzvuk'* jocular forms of *thoov*, *thəzv'*.  
*thaph karəj* grasp, support.  
*thakun* be weary, get tired, (past) *thok*, (pl.) *thək'*, (f.) *thəc*, (pl.) *thaci* ; (pa. ptc.) *thokmut*, *thək'-mət'*, *thəcməts*, *thaciməts*.  
*thar*, *thar* (f.) back, (dat. ab. ag.) *thər*, *thər* (*r* in vill. dial.).  
*thəj* (f.) butter.

- thərkip, thərkip* backwards; see *thar* (*r* in vill. dial.).
- thəzrun, thəzərun* heighten, (past) *thəzur*, (pl.) *thəzər*, (f.) *thəzər*, (pl.) *thəzri*; (pa. ptc.) *thəzur-mut, thəzərmət', thəzərməts, thəzrimətsə*.
- thod* upright, standing, (pl.) *thəd'*, (f.) *thəz*, (pl.) *thəzə*.
- ti* also.
- tih, tihund*; see *su*, (decl., p. 20).
- tii*, emph. of *tih*.
- tikyaaizi, tikyaaizi* because.
- tim, timan, timə, timau*; see *su*, (decl., p. 20); *timanəii*, emph. of *timan*.
- toh'* (obl.) *təhi* you; see decl., p. 19.
- too ti* nevertheless, etc.
- toolun* weigh.
- toor, toor* (*r* in vill.), thither.
- toor* (m.) a bolt.
- tot* there.
- traavun* leave, etc., *trəzwith* having left, (past) *troov*, (pl.) *trəzv'*, (f.) *trəzv*, (pl.) *traavi*; (pa. ptc.) *trooomut, trəzv'mət' trəzvməts, traavimətsə*; *troovukh* they left.
- treh* three, *trei phiri* three times.
- tresh* (f.) thirst, drinking water.
- treyum* third; (decl., p. 18).
- toor* (m.) eyelid.
- tooth* dear, loved, (f.) *təzth*.
- tshaandun* search for, (ab. inf.) *tshaandni*, (past) *tshoond*, (pl.) *tshəznd'*, (f.) *tshəznd*, (pl.) *tshaandi*; (pa. ptc.) *tshoondmut, tshəznd-mət' -məts, tshaandi-mətsə*.
- tšaas* = *tšaau* + *s* entered for him.
- tšaāt-haal* (m.) school, (ab.) *-haalə*.
- tšaavul* (m.) goat, (f.) *tšsavəj*; *tšaavəl'-bacə* kid.
- tsalun* flee, (pr. ptc.) *tsalaan*, (inv.) *tsəliuv*, (past) *tsol*, (pl.) *tsəl'* (f.) *tsəj*, (pl.) *tsəji*; (pa. ptc.) *tsolmut, tsəlmət', tsəjməts, tsəjimətsə*.
- tsəfun* cut, break, *tsətith* having cut, (past) *tsot*, (pl.) *tsət'*, (f.) *tsət*, (pl.) *tsaci*; (pa. ptc.) *tsotmut, tsətmət', tsətməts, tsəcimətsə*.
- tsə, tsəh* thou; (decl., p. 19); emph. *tsəii*.
- tsəhun* suck, (inv.) *tsəh*, (fut.) *tsəhə*; *tsəhih* having sucked; (past) *tsuh*, (pl.) *tsəh'*, (f.) *tsəh*, (pl.) *tsəhi*; (pa. ptc.) *tsəh-mut', -mət', -məts, -imətsə*.
- tsəp* (f.) charcoal, (pl.) *tsəpi*.
- tsər, tsər* (*r* in vill. dial.) (f.) little bird, esp. fem. sparrow.
- tshunun* throw, throw out, (past) *tshun*, (pl.) *tshun'*, (f.) *tshup*, (pl.) *tshupi*; (pa. ptc.) *tshunmut -n'mət' -jıməts -jımətsə*; *tshunun* he threw it (masc.), *tsəpən* do. fem.; *tshunukh* they threw, *tshunnas* he threw for him; in past and pa. ptc. first vowel in m. pl. and fem. sg. is between *u* and *ə*. See p. 10.
- tsok* sour, (f.) *tsok* (unrounded *o*).
- tsoor* four, *tsuuryum* fourth; (decl., p. 18).
- tsot* (f.) loaf (unrounded *o*), (pl.) *tsəci*.
- tsəmbun* pierce, (past) *tsəmb*, (pl.) *tsəmb'*, (f.) *tsəmb*, (pl.) *tsəmbi*; (pa. ptc.) *tsəmb-mut, -'mət', -məts, tsəmbimətsə*; *o* in f. sg. is unrounded.
- tsəppoor* on all four sides.
- tsuur* (f.) theft; (decl., p. 16).
- tsuur* (m.) thief, (dat.) *tsuuras*, (ab.) *tsuura*, (ag.) *tsuuran*; (pl.) *tsuur*, (dat.) *tsuuran*, (ab. ag.) *tsuurau*.
- tsuuryum*; see *tsoor*.
- tulun* lift, (past) *tul*, (pl.) *tul'*, (f.) *tuj*, (pl.) *tuji*; the *u* in *tul'* and *tuj* tends towards *ə*; see p. 10; (inv.) *tul*, (pa. p.) *tulmut, tul'mət, tujməts, tujimətsə*.

*tyutaan* so long as; see *yutaan*.  
*tyuth* so, such, (emph.) *tyuthui*, (pl.)  
*tiith'*, (f.) *tiitsh*, (pl.) *tiitshə*.  
*tyuut* so much or many, (pl.) *tiit'*,  
(f.) *tiits*, (pl.) *tiitsə*.  
*thathə* (m.) joking.  
*took* (m.) basket, (dat.) *ṭəkīs*.  
*ṭukrə*, *ṭukrə* (m.) piece, bit, (pl.)  
do. (*r* in vill. dial.).  
*tuur* (m.) large dish.  
*ṭuur* (f.) small dish; *uu* tends  
very slightly to *ə*. See p. 10.

-*un* genit. suff. for proper names,  
and inf. ending; (decl., p. 17).

*vaalun* bring down, (f.) *vaaləṇ*;  
*vəzliṭh* having brought down,  
(past) *vool*, (pl.) *vəz'*, (f.) *vəzj*,  
(pl.) *vaaj'*; (pa. p.) *voolmut*,  
*vəz'mət'*, *vəzjəmts*, *vaajəmtsə*.

*vaan* (m.) shop, (dat.) *vaanas*.

*vaapas* (adv.) back.

*vaaryaah* much, long (of time).

*vaatn-aarun* cause to arrive, (past)  
*-noov*, (pl.) *-nəzv'*, (f.) *-nəzv*,  
(pl.) *-naavi*; (pa. ptc.) *-noovmut*,  
*-nəzmət'*, *-nəzvməts*, *-naavimətsə*;  
*-noovun* he caused to arrive.

*vaatul* (m.) male of sweeper caste,  
(pl.) *vaatəl'*; (f.) *vaatəj*; (pl.)  
*vaatəji*; decl., like *vəzul*, p. 17.

*vaatun* arrive, (ab. inf.) *vaatni*,  
(fut.) *vaatə*, (past) *voot*, (pl.)  
*vəz'*, (f.) *vəzts*, (pl.) *vaatsə*;  
(pa. ptc.) *vootmut*, *vəz't'mət'*,  
(f.) *vəztsməts*, *vaatsəmətsə*.

*vadun* weep, (ab. inf.) *vadni*,  
(pr. ptc.) *vadaan*, (past) *vod*,  
(pl.) *vəd'*, (f.) *vəz*, (pl.) *vəzi*.

*vakhṭh*, *vakhath*, *vakhath* (m.) time,  
(ab.) *vakhṭə*.

*valun* wrap, (pr. ptc.) *valaan*,  
(past) *vol*, (pl.) *vəl'*, (f.) *vəj*, (pl.)  
*vəji*; (pa. p.) *volmut*, *vəl'mət'*,  
*vəjməts*, *vəjimətsə*; *volun* he  
wrapped, *vəlyiṭh* having wrapped.

*vanun* say, (pr. ptc.) *vanaan*,  
(imv.) *van*, (fut.) *vanə*; *vanai*  
I say to thee; (past) *von*,  
(pl.) *vən'*, (f.) *vəṇ*, (pl.) *vəṇi*;  
(pa. ptc.) *vonmut*, *vən'mət'*,  
*vəṇməts*, *vəṇimətsə*; like conj.  
of *anun* bring, pp. 22-4; *vananə*  
*yun* to be said, *vonun* he said,  
*vonnakh* he said to them,  
*vonnas* he said to him, *vonus*  
said to him, *vən'tau* please say,  
*vəṇivə* he will say to you,  
*vəṇiṭh* having said.

*variḥ*, *variḥ* (m.) year; see  
*verih*.

*vartaavun* deal out, (pr. ptc.)  
*vartaavaan*, (past) *vartooṇ*, (pa.  
ptc.) *vartoovmut*; like *vaata-*  
*naavun*.

*vasun* descend, (ab. inf.) *vasni*;  
*vəsiṭh* having descended, (imv.)  
*vas*, (past) *voṭh*, (pl.) *vəṭh'*,  
(fem.) *vəṭsh*, (pl.) *vəṭshə*;  
(pa. p.) *voṭhmut*, *vəṭh'mət'*, *vəṭsh-*  
*məts*, *vəṭshəmətsə*; cf. *vəṭhun*.

*vəṭh* (f.) way, road, (dat.) *vəṭi*  
on the way.

*vəzj* (f.) ring; (decl., p. 16).

*vəzlinj* (f.) heart; rest of sg., nom.  
pl. *vəzlinji*.

*vəṇi*, *vəṇi*; see *vən*; *vəṇ*, see  
also *vanun*.

*vəzər* (f.) pot; rest of sg., nom. pl.  
*vaari*.

*vəzər* (f.) garden; rest of sg., nom.  
pl. *vaari*.

*vəriḥ*, *vəriḥ* (m.) year; decl., p. 15.

*vəziir* (m.) vizier, (pl.) do., (dat.  
sg.) *vəziiras*, (pl.) *-an*; (ab.  
ag. pl.) *-au*.

*viṣvaas* (m.) trust, belief.

*vəṭsh* (m.) calf.

*vəḍṇi* standing.

*vəṭə* come here.

*vən* now, (emph.) *vəṇ*; these are  
Urdu *ab*, *abhī*; *abhī* in sense  
of yet, still, so far, is *vəṇi*.

*vöræz* (f.) second wife, (pl.) *vörzə*.  
*vörmæzj* (f.) stepmother.  
*vöstaad* (m.) teacher.  
*vöthrun* wipe, (ab. inf.) *vöthran*,  
 (pr. ptc.) *vöthraan*, (past)  
*vöth-ur*, (pl.) *-ər'*, (f.) *-ər*, (pl.)  
*-ri*; (pa. ptc.) *vöth-urmut*,  
*-ər'mət'*, *-ərməts*, *-rimətsə*.  
*vöthrun* rise, *vöthith* having risen,  
 (imv.) *vöth*, (fut.) *vöthə*, (past)  
*vöth* (not *vöth*), (pl.) *vöth'*, (f.)  
*vətsh*, (pl.) *vətsə*; *vöthus*  
 he rose for him; (pa. p.)  
*vöthmut*, *vöth'mət'*, *vətsməts*,  
*vətskəmətsə*. cf. *vasun*,  
*vözul* red, (f.) *vözəj*; (decl., p. 17).  
*vuchun* see, look at; (pp. 22-4).  
*-vuhur* (adj.) (so many) years old.  
*vuthun* twist, (fem. inf.) *vuthəj*,  
 (past) *vuth*; (conj. p. 22).  
*vurunth* (m.) camel.  
*vuzanaavun* waken, (fut.) *vuzan-*  
*-aavə*; *-aavan* I will waken  
 him; conj. like *vaatanaavun*.  
*vyöth* fat, (pl.) *vyöth'*, (f.) *vyəth*,  
 (pl.) *vechi*.  
*yaa* or.  
*yaad*, *yaat* (m.) remembrance.  
*yaap* when (relative), (emph.)  
*yaapii*.  
*Yaarkand* Yarkand.  
*yad*, *yed* (f.) stomach; rest of  
 sg., nom. pl. *yadə*.  
*Yahuudii* (m.) a Jew, (pl.) *do.*,  
 (dat.) *yahuud-yen*, (ab. ag.)  
*-yau*.  
*Yahuudis* (m.) Judea, (dat.)  
*Yahuudias*.  
*yakiin* (m.) belief, certainty.  
*yapzər'* on or from this side.  
*yath*; see *yih*; (decl., p. 20).  
*yatshun* wish, (pr. ptc.) *yatshaan*,  
 (past) *yotsh*, *yutsh*, (pl.) *yetsh'*,  
 (f.) *yətsə*, (pl.) *yətsə*; (pa.  
 ptc.) *yutshmut*, *yetsh'mət'*, *yəts-*  
*məts*, *yətskəmətsə*.

*yavə* yesterday.  
*yekhtilaaf* (m.) difference.  
*yekraar* (m.) acknowledgment.  
*yeli*, *yel'* when (relative).  
*yem'*, *yemi*, *yemis*; see *yih*, *yus*;  
 (decl., p. 20).  
*yetikaad* (m.) belief, trust.  
*yəhzi*, emph. of *yih* this.  
*yibaad-ath* (f.) worship, *-atkhaana*  
 (m.) place of worship,  
*yütyau*; see *yuut*.  
*yih*, *yihund*, *yim*, *yimə*, *yiman*,  
*yimau*; see *yih* (decl., p. 20);  
*yimanəii*, emph. of *yiman*;  
*yimavəii*, emph. of *yimau*.  
*yinsaän* (m.) man, mankind.  
*yinsaaph* (m.) justice, fairness.  
*yitifaakh*, *yittifaakh* (m.) agree-  
 ment.  
*yivavun*; see *yun*.  
*yoor*, *yoor* hither, (emph.) *yuur'*,  
*yuur'* (r in vill. dial.).  
*yun* come, (pr. ptc.) *yivaan*, (imv.)  
*yi*, *yiyiu*, *yiyiv*, (past) *aau*,  
 (pl.) *aae*, (f.) *aai*; (pl.) *aayi*;  
 these last three almost identical;  
*yiyavun* a comer; *aayes* she  
 came to him; (pa. p.) *aam-ut-*  
*ət'-əts-ətsə*.  
 Note *zəi* she came, Story I § 7;  
 he came to thee, Luke ii, 30;  
 they (fem.) came, Jn. 9. 10.  
*yut* here, hither.  
*yutaamath* to this extent.  
*yutaan* as long as, while.  
*yuth* such, as, Urdu *aisā*, *jaisā*  
 (emph.) *yuthui*, (f.) *yitsh*; decl.  
 like *kyuth*, q.v.  
*yuur'*, *yuur'*, emph. of *yoor*, *yoor*.  
*yuut* so much or many, rel. as  
 much or many; decl. like  
*kuut*, q.v.

*zaah* ever, (w. neg.) never.  
*zaanun* know, (pr. ptc.) *zaanaan*;  
*zəznith* having known, (past)  
*zoon*, (pl.) *zəzn'*, (f.) *zəzn*, (pl.)

- zaani* ; (pa. ptc.) *zoonmut*, *zɜn'-mət'*, *zɜɣiməts*, *zaɣimətsə*.  
*zaahar* (m.) poison.  
*zabi karun* sacrifice, kill.  
*zan* as if, so to speak, etc.  
*zanaanə* (f.) woman, (dat. pl.) *zaanaanan*.  
*zaruur* certainly.  
*zeenun* conquer, (pr. ptc.) *zeenaan*, (past) *zyuun*, (pl.) *ziin'*, (f.) *ziɣ*, (pl.) *zeɣi* ; (pa. ptc.) *zyuunmut*, *ziin'mət'*, *ziɣiməts*, *zeɣimətsə*.  
*zəh* two ; rest of sg. *doyi*, (pl. dat.) *dən*, (ab. ag.) *doyau*.  
*zəhun* pare, (imv.) *zəl*, (fut.) *zələ*, (past) *zul*, (pl.) *zəl'*, (f.) *zəj*, (pl.) *zəji* ; (pa. ptc.) *zulmut*, *zəl'mət'*, *zəjəts*, *zəjimətsə*.  
*zəmiindaar* (m.) landowner, farmer.  
*zət* (f.) rag, (pl.) *zaci*.  
*zhompri* (f.) hut.  
*ziin* (m.) saddle.  
*ziɪh* ; see *zyuuth*.  
*zimə* (m.) responsibility.
- zində* alive.  
*zindgii* (f.) life.  
*zoraavaar* powerful, great.  
*zon* (m.) man (unstressed *zun*), (ag.) *zɜn'*, (pl.) *zɜn'*, (dat.) *zanyen* ; (f.) *zɜn*, (pl.) *zani*, (dat.) *zənen* ; ɜ in unstressed *zɜn'*, *zɜn* becomes ə.  
*zoor* (m.) force, great amount (of trade, work, etc.), (ab.) *zoora*.  
*zor* deaf, (pl.) *zɜr'* ; (f.) *zɜr*, (pl.) *zari*.  
*zombə yak*, (pl.) *do*.  
*zuun* (f.) moonlight, *zuunəɖab* (f.) room on roof.  
*zuv* (m.) life, soul, (ab.) *zuv*.  
*zyon* be born, (past) *zaau*, (pl., f. sg. and pl.) *zaae*, *zaai*, (pa. ptc.) *zaamut* ; (pl.) *zaamət'* (f.) *zaaməts* ; (pl.) *zaamətsə*.  
*zyun* (m.) firewood, (ag.) *zin'*.  
*zyuth* Hindi *jethā* elder, (dat.) *ziɪhis*, (pl.) *ziɪh'*, *zyɜɪh*, *ziɪh*, (f., dat., sg. and nom. pl.) *zichi*.  
*zyuuth* tall, long, (pl.) *ziɪh'* ; (f.) *ziɪh*, (pl.) *zeechi*.







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